

CRITICAL REVIEW.

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WE have expected the appearance of this volume with some impatience, and yet, when we consider the magnitude and the importance of the matter which it involves, and the difficulty of procuring authentic information from the continent, from the ordinary channels of communication being shut up (an inconvenience which we have ourselves experienced), we, perhaps, have no just cause to blame the tardiness of its editors. We should remember too, that they anticipate their rivals in this publication by three years; as the old Annual Register for 1791, has not yet made its appearance.

The historical department is executed with the same spirit and ability, that has characterized this work for some years. We have found in it the same clear and methodical arrangement of facts; the same strong and energetic language; and the same discrimination of character, and accuracy of discussion, which we have already had occasion to commend. The grounds and motives of the present war are investigated with freedom and with apparent accuracy. The authors appear to think, that both the French and the English ministry were to blame in commencing hostilities; but that if it had been the sincere wish of the latter to preserve a neutrality, it might have been maintained.

Though inimical to the war, however, the authors evince themselves firm friends to the constitution of their country, and properly warn their readers against the danger of rash and intemperate innovations. But what merits most our commendation, is the ardent zeal for the interests of *religion* and *virtue*, which pervades the whole of the detail.

The following introductory account of the state of parties in Great Britain, will afford a fair specimen of the style of this volume.

‘ In the commotions of empires, as in the great convulsions of nature, the fatal effects are seldom confined to the source of the calamity; the adjacent territories become gradually involved in the vortex of destruction, and the most distant regions where the evil operates are sometimes not less seriously affected than those which are more centrally situated. It was not difficult to foresee, that the French revolution, so novel in its principles, so stupendous in its operation, opposed by power and supported by violence, must produce consequences of the utmost importance to the state of Europe in general; and whoever considered attentively the state of parties in this country, could not want any thing to convince him, that England was shortly to become a principal in this disastrous contest. This was indeed the crisis which we have long anticipated, and have never ceased to deprecate.

‘ The British nation, towards the close of the year 1792, might be considered as divided into three great political parties: the Tories, or devoted advocates for the royal prerogative; the Whigs, or constitutional assertors of the rights of the people; and the republicans. The first were, perhaps, the most numerous; the latter, the most active party. From the first dawn of the French revolution, it was decried by the Tories; but their disapprobation, which was originally manifested by sullen doubts, by equivocal observations, and by attempts to palliate or excuse the errors of the old government, was tempered in some measure by a principle of revenge: they considered the French court as the authors of the American revolution, and could not but secretly rejoice, that it should itself experience the humiliating effects of principles which it had promoted and encouraged. The Whigs, on the contrary, sincerely and openly rejoiced in the emancipation of a great people; and they saw with increasing satisfaction, the British constitution the avowed model on which the first assembly of France professed to establish their new form of government: in this sentiment they were joined by the republicans, but with this difference, that as the former regarded with apprehension and regret, every instance of excess and intemperance into which the Gallic patriots were betrayed; the latter contemplated them with increasing pleasure, as so many advances towards that constitution of government, which alone they considered as perfection.

‘ Mr. Burke (whose hostility to the revolutionists of France has been attributed to some sarcasms on his oratory, in which the wits of the constituent assembly, with more pleasantry than prudence, had indulged) took an early opportunity of reading a public recantation of his political errors, by impugning with unexampled vehemence, not a few, but all the measures of the national assembly. The approbation of the minister and his intimate adherents, was at first coldly and cautiously bestowed on the declamations of Mr. Burke; but as the crisis approached, when the public mind was better prepared for the declaration of their sentiments, they were more open

open and unequivocal in their encouragement of the anti-gallican orator.

‘ In our review of domestic literature, the fluctuations of public opinion concerning the revolution of France, has been occasionally remarked. In the latter end of 1790, Mr. Burke published his elaborate attack upon that transaction; and his work gave rise to several very able answers from literary persons of the first reputation. Among the most noted of the replies, were those by Mr. Christie and Mr. Mackintosh. The former of these gentlemen gave an accurate and laboured collection of facts; the latter, a defence founded on all the great abstract principles of government, in brilliancy of style not inferior to the production of his great antagonist, and in correctness superior to it. None of the replies to Mr. Burke, however, were expected with more eagerness, or read with more avidity, than that of Mr. Thomas Paine, the author of the celebrated pamphlet, entitled “Common Sense,” which was published in America, previous to the declaration of independence, and which is generally supposed to have greatly assisted in the promotion of that measure. Though distinguished neither for profundity of research, nor for elegance of diction, Mr. Paine possesses the peculiar art of addressing the people in a plain, forcible, and interesting manner.—

As he had the advantage of being a spectator of many of the transactions he had undertaken to defend, his facts were in general more correctly stated than those of his opponent; and his work, which was entitled “The Rights of Man,” was generally regarded as a complete answer to Mr. Burke; and as the first part was written with rather more modesty than the second, it was read and approved by many whose sentiments in general were by no means favourable to republicanism. The success of Mr. Paine’s First Part of the Rights of Man, encouraged him shortly after to produce a second; but this, instead of a defence of the French revolution, proved to be no other than a virulent and abusive attack upon the British government.—It was answered by several intelligent and judicious writers, and Mr. Plowden in particular, and others of the Whig party, exposed and reprobated its fallacy. It may be doubted whether the measures of government, relative to its suppression, were the wisest that could be adopted. To have commenced an immediate prosecution against the author and publisher, appeared both the simplest and most effectual mode of proceeding; whereas, by issuing a royal proclamation, evidently pointed against the Rights of Man, and which was ludicrously termed, “An Advertisement by Authority;” it may well be questioned, whether the circulation of the pamphlet was not in reality promoted.

‘ The proceedings of the French still continued to attract considerable attention in Great Britain.—The fatal transaction of the 10th of August in particular, affected in a very different manner the different parties into which the nation was divided. The tories heard

it with exultation. They regarded it as the accomplishment of their predictions concerning the new constitution; they did not scruple to assert, that such must be the fate of every attempt to reform an established government, undertaken upon popular principles; and they did not hesitate to attribute the basest views, and the most pernicious intentions, to all the friends of liberty both in England and in France. By a singular association, the joy of the republicans was not less excited on this occasion than that of the Tories; and these opposite factions for once experienced a uniformity of sentiment, though upon very different principles. The latter could not fail to rejoice in the downfall of any monarchy, however free and lax its constitution.—The event was considered as a decisive proof, that monarchy is inconsistent with freedom in any form. The erection of so vast a country as France into a republic, flattered their vanity, and seemed to confirm their speculations. They anticipated the most splendid exertions from the rising commonwealth; and the most sanguine among them contemplated, not without a malignant pleasure, the prospect of hostilities with this country, which they conceived by increasing the public burthens, might also excite the public discontent, and facilitate those visionary plans of reform, which either from enthusiasm or self-interest, they encouraged and approved.

Such were not the sensations of the Whigs. That afflicting event not only filled them with horror for the injustice and bloodshed with which it was accompanied; but it annihilated at once those fond hopes which they had cherished, of a rational system of government to be established in France. Though far from perfect, the new constitution of that country afforded an excellent basis on which practical improvements might successively have been founded. Its similarity in the great outlines and principles to the constitution of Britain, was a powerful recommendation to a party who have always been idolators of that constitution; and if the French system was somewhat more popular than that of Great Britain, they could have no objection to the experiment being tried, whether a monarchical government was consistent with an extension of privileges to the great mass of the people, which, from various circumstances, had not been conceded by our own system. The 10th of August, whatever party was the aggressor (whether the king was treacherous, or the people rash and seditious, or whether, as is most probable, both were to blame) destroyed the confidence of the English Whigs in the French revolutionists. They saw the danger of overturning a system once received by the people, and the difficulty of establishing a well organized government upon more popular principles; they dreaded the indignation which this conduct must bring down upon the people of France, from all the powers of Europe. Nothing but scenes of blood presented themselves to view; and the rashness of the new administration of France, and the narrow policy

policy of the ministers of Great Britain, they foresaw might involve in hostilities two nations, who, upon every great principle of politics, ought to have been united. In this state of chagrin and despondency, the sound part of the nation withdrew from all connexion with the French, and directed their views to two points; the preservation of our own liberties, and the prevention of a war.

In the mean time the writings of Mr. Paine circulated with undiminished rapidity among the lower classes of the people, and the unprecedented success of Dumouriez in the Netherlands, inspired the English republicans with unusual temerity. The most unguarded language was indulged in; and though the party was but small, yet it was loud; while, on the other hand, every rash and intemperate expression was magnified by the Tories into the rumour of a dangerous conspiracy; and a general alarm was excited throughout the nation. The terms jacobin, republican, and leveller, were indiscriminately applied to all who did not devotedly enter into the views of this faction; and from the violence of the Tories on the one hand, and of the republicans on the other, the moderate party found their influence and their credit almost entirely annihilated, and the voice of reason and truth was no longer heard, amidst the clamours of contending parties. If the alarm which pervaded the nation did not originate with the adherents of the ministry, they were at least the most active and clamorous in cherishing and confirming the apprehensions and terrors of the people. In the month of November, an association was instituted at the Crown and Anchor Tavern by Mr. Reeves, the chief justice of Newfoundland, and other gentlemen connected with administration, the avowed purpose of which was the protection of liberty and property against the daring attempts of republicans and levellers. The example was followed by a similar association in the city of London, and in different districts of the metropolis. The contagion of associating spread through every part of the kingdom; and the experiment at least proved, that the great majority of the nation was decidedly against an alteration of the established government; and that, notwithstanding the influence of Mr. Paine's writings, the actual number of republicans was much smaller than had been represented.—The Whig party in general joined the associations, some with eagerness, as participating in the general alarm; some with more caution and reluctance, apprehensive that the consequences might be the involving of the nation in (what was most to be dreaded) a rupture with France. In some instances a saving clause was entered in the resolutions, in favour of temperate reforms at proper seasons; and in some a virtual protest was made against war.

Whether the alarm on the part of administration was real or affected, is a question which must be left to the discussion of the party writers on both sides. Whatever were its principles or its object, it was thought sufficient to justify two extraordinary measures, which

are considered only as legal in cases of actual invasion, or a rebellion existing within the kingdom. The parliament, which had been prorogued to January, was convened to meet within fourteen days after the date of the proclamation for its assembling; and the militia was called forth and embodied at the same time.

‘Posterity will doubt, whether the most *prudent* use was made of that loyal spirit which was manifested on this occasion in every quarter of the kingdom. It would have afforded a wise administration the happiest opportunity of conferring lasting benefits on the sovereign and on the nation. Impressed with a genuine sense of the excellence of our constitution, we cannot doubt, but that, even if the adherents of republicanism had been more numerous than they really were, the existing laws were sufficient to coerce them; nor can we conceive that any extraordinary measures could be really necessary, when, on the appeal having been made to the people at large, the numbers of the disaffected appeared trifling, and their characters contemptible. The influx of foreigners was also made a subject of alarm; and might, perhaps, have been prevented in a much gentler mode than that which was adopted; and yet a very small number were found to be of so suspicious a demeanor, as to be ordered out of the kingdom, after the alien bill had armed the executive authority with unprecedented powers. We must repeat it, that had the ministry been endued with a proper portion of wisdom and sagacity; had they possessed enlarged views of policy; the executive government might have been strengthened; faction might have been for ever crushed; the most salutary arrangements might have been adopted, for the benefit of the nation at this crisis, without incurring any risk, without increasing the national burthens, without endangering our commerce, without injuring the good temper of the people, or engaging in action the malignant passions.

‘It has been asserted, that the British ministry very early acceded to the royal confederacy against France; and even that the court of London was a party in the treaties of Pilnitz and of Pavia. We trust that the insinuation is merely the effect of party malevolence. Such a conduct would exhibit so criminal a tissue of hypocrisy and treachery to both nations; so much deception in their continued professions of neutrality; such a disregard to truth and every principle of virtue, that, however injudicious we may deem their conduct, we cannot possibly subscribe to so flagrant an impeachment of their integrity.’

To this extract we shall add our author's picture of the state of France.

‘At the conclusion of our last volume, we left the French republic in a difficult, but not unprecedented situation, victorious abroad, but distracted by faction and anarchy at home. In the very heart of the convention there existed two violent and powerful parties,

fies, who earnestly contended for the sovereign authority, and whose animosity, like the conflux of opposing currents, threatened to overflow the land with a sanguineous flood.

‘ We have endeavoured, as carefully as possible, to investigate the springs of action in the leading characters from the first dawn of the revolution, and to trace the progressive steps by which successive factions have forced themselves into popularity and power. The extensive influence of the popular societies, and of the Jacobins in particular, has been fully evinced in innumerable instances; and it appears that every party which obtained credit or influence with the people, obtained it first through the medium of those societies; and that in proportion as individuals or factions lost their credit with these omnipotent assemblies, their precipitation from authority and power was accelerated.

‘ The first constitution established by the national assembly in 1789 and 1790, was rather to be considered as a reform of the government than as a revolution; and, as such, it merited our general approbation. It was achieved with little bloodshed, and with almost unprecedented unanimity. Several causes contributed to the overthrow of this constitution, and those causes it may not be improper briefly to enumerate. The first of these, as we have already intimated, was the mistakes in legislation committed by the constituent assembly themselves. Even the more respectable of that body do not appear to have been untinctured with the unfortunate and inveterate prejudices of infidelity; and to that cause may be attributed their injustice and cruelty towards the ecclesiastical body, their subversion of all the principles on which the rights of property are founded, and their alienation of a powerful and (in the main) a respectable body of citizens. Their precipitancy in abolishing ranks and titles is also to be censured. To the silent operation of opinion they might safely have trusted for the decline of ancient prejudices; and had they reasoned correctly, they might have known, that when rank and title were despoiled of the authority and power which the feudal institutions had annexed to them, they would shortly and naturally sink into disrepute, and probably into disuse. The constituent assembly were too provident against the encroachments of the executive authority, and too little on their guard against those of the democracy. They left their fabric without a rampart or defence, and by the injudicious decree, which excluded themselves from any share in the succeeding legislature, exposed it to the assaults of new projectors; it was in vain they afterwards attempted to rally under the form of a feillant club; they had abandoned the field, and the conquerors exulted in the victory and the spoil.

‘ Another cause of the ruin of this constitution, and of the unfortunate king, was certainly the ferment which was excited, first by the emigrants, who pervaded Europe, lamenting the loss of their

titles; and afterwards by the impolitic, unjust, and absurd interference of the German potentates.

‘ To these may be added the apparent insincerity of the court itself. For, however well we may be affected to the unfortunate Louis, and however amiable he might have been in his private capacity, we must add, that he never acted a manly and a candid part in public affairs. His hostile preparations at the first meeting of the states, his precipitate flight, the imprudent proclamation which, on that occasion, he left behind him, his correspondence with the emigrants, the rash use which they made of his name and authority, and many other circumstances, naturally involved him in suspicion; nor can we be surprised that a people, jealous to an extreme of their newly conquered liberties, should view his conduct with distrust, and consider him as a secret partisan of the powers combined against France.

‘ We have censured the proceedings of the 10th of August 1792, because we are convinced that, even admitting the truth of all that has been alleged concerning the treachery of the court, there was still sufficient energy in the constitution, and sufficient zeal for liberty in the people, to withstand every effort of the enemies of freedom, without having recourse to violence, or subverting a form of government established by the united wisdom of France. Besides this, there is too much reason to believe that the Brissotines or Gironde party were too much actuated by selfish motives, and that the acquisition of power to themselves was, at least, a principal object in that transaction.

‘ On that party, therefore, rest the guilt and the bloodshed of that day; but when we have said this, we must do them the justice to add, that, on their accession to power, they assumed a tone of moderation which was probably sincere; and the very affectation of which is, perhaps, more laudable than the open profession of outrage and violence. In other respects, the Gironde party were men of genius, but their talents were more splendid than substantial. They were too speculative and visionary; too much intoxicated with the power which they had almost miraculously achieved, and too fond of schemes of national vanity and aggrandisement. In their administration, the Gironde faction, or a part of them at least, are accused of having been rapacious and corrupt; and to these circumstances, together with their intolerable vanity, may be ascribed in part the diminution of their credit with the people.’

How far the following character of Louis XVI. is just, we pretend not to determine; we can only say that it is well-written.

‘ Thus fell Louis XVI. to whom, with some propriety, has been applied an expression of our own Shakspeare—“ A man more sinned against than sinning !” He was born in difficult times; and in his

his domestic connexions he was peculiarly unfortunate. We are far from wishing to charge with opprobrium the memory of one, who, by the severity of her sufferings, has, we trust, more than expiated her offences; but the duty of historians obliges us to remark, that from the pride, the licentiousness, the vanity, the intriguing spirit of Marie Antoinette, that odium and unpopularity which terminated so fatally to her husband and herself, undoubtedly originated.

‘ The fate of Louis will prove a salutary lesson to all who, in future, are placed in stations of high authority. By wantonly engaging in a contest which he might have avoided, he increased the pecuniary embarrassments of the nation to that fatal excess, when no ordinary effort was sufficient to restore them.—May the example operate to the prevention of statesmen from the prosecution of unnecessary wars, and from the guilty effusion of human blood!

‘ That Louis was possessed of good talents, was known to all who enjoyed his intimacy, and is evident from his long and unpremeditated examination before the convention, which, in justice to his memory, we thought it right to insert. During the first years of his reign, however, the indolence of his disposition and habits of self-indulgence operated to cast his abilities into shade, and they were only called forth by the severe trials of adversity. He was certainly of a benevolent temper, and always appears to have desired the good of his people; but it must be added, that he desired it in his own way, for he always appears to have been tenacious of power, and to have parted with it with reluctance. It would have been happier for him if, from the first of the revolution, he had acted a more decided and manly part on one side or the other; but this may, perhaps, be excused, from considering the habits of intrigue in which he was educated in the old court, and from the persuasion of corrupt courtiers, by whom he was surrounded. But it was unfortunate: for the assembling of the troops near Paris, in 1789, and the flight to Varennes, appear to have made an indelible impression upon the minds of the people, and to have generated a degree of suspicion which was not to be eradicated.

‘ Of his guilt or innocence, with respect to the grand charge of corresponding with the emigrants, and exciting a foreign war against his country, for the purpose of effecting a counter revolution, the documents are too slight to enable us to form a decisive opinion. Thus far it may, perhaps, be right to concede, that his intended flight to the frontiers, and the proclamation which he left behind him, too certainly evinced that he was not satisfied with the limited share of authority which the constitution of 1789 allowed him; and the insults and disgusts which he afterwards experienced, were not calculated to reconcile him to it. The charge relative to the defence of the Tuilleries, on the 10th of August 1792, appears extremely ill-founded. That a faction existed who were desirous of establishing a republic in France, by *any means*, we cannot possibly doubt; what

what were the intentions of the court party, we have not yet been able to fathom; but judging from external appearances only, self-defence most certainly justified the opposition to the armed mob, who assailed the royal residence on that fatal day.

‘ If, however, the convention were completely convinced of the criminality of the king; if the forcible objections drawn from the inviolability attached to his person by the constitution, and the incompetency of the tribunal at which he was arraigned, were determined, upon the best principles, to be nugatory and unfounded, still they ought not to have condemned him upon such evidence as was brought against him. To take away life is a serious act; and the clearest and most decisive evidence of legal criminality is absolutely required. He who has a single doubt upon his mind, and yet condemns a fellow-creature to death, is guilty of MURDER. The conduct of Petion and the Gironde party, who declared him guilty upon the evidence, and yet wished, by subterfuges, to rescue him from punishment, was even more inconsistent than that of his implacable adversaries; but both evinced their total ignorance of the principles of justice, of the nature of evidence, and of the very forms that ought to be preserved in all judicial proceedings.’

The following account of the dispute with Great Britain, is interesting :

‘ The first ostensible causes of complaint, on the part of Great Britain, we have already seen, were the intention of opening the Scheldt, and the decree of fraternization of the 16th of November: in explanation of these M. Chauvelin, who had been appointed ambassador to London by Louis XVI. had delivered an official note to the secretary of state, on the 27th of December, and on the refusal of the British ministers to treat with M. Chauvelin, as minister from the French republic, the executive council confirmed the explanation which he had previously offered, in an official note dated on the 4th of January, 1793.

‘ In that note the executive council unequivocally disclaim the construction which the ministers of his Britannic majesty had affected to put upon the decree of the 16th of November, viz. “ That the French convention had held out encouragement to excite to rebellion the seditious of all nations.” They declare that the decree in question “ could not be applicable, but to the *single case*, when the *general will* of a nation, clearly and *unequivocally* expressed, should call for the assistance and fraternity of the French nation.” With respect to the opening of the Scheldt they observe, “ that it is a question absolutely indifferent to England, that it is little interesting to Holland, but that it is of the utmost importance to the Belgians.” They assert the natural right of that people to the navigation of the river, and observe, that though the emperor and house of Austria thought it proper to surrender this right, the people ought not

not to be bound by an authority they no longer acknowledged. They declare, however, "as the French nation has renounced all conquest, and only occupies the Netherlands during the war; that as soon as the Belgic nation shall find itself in full possession of its liberty, and when its general will may be declared legally and unfettered, then if England and Holland shall affix any importance to the opening of the Scheldt, the executive council will leave that affair to a direct negotiation with the Belgians themselves. If the Belgians, through any motive whatever, shall consent to deprive themselves of the navigation of the Scheldt, France will not oppose it."

Whatever may have been the errors or the crimes of the French, the candid and reflecting mind cannot compare the temperate language of this and the other memorials from the executive council of France, with the insufferable arrogance which appears in the official communications of lord Grenville, without drawing a conclusion greatly to the disadvantage of the latter. While these questions were thus in agitation, hostile preparations were engaged in by Great Britain, and, at once departing from every idea of neutrality, an order was issued prohibiting the exportation of even foreign corn to *France*, while it was permitted to every other country; and two vessels which had already taken in their lading for Bayonne were compelled to disembark it.

If the language of lord Grenville was imperious and haughty in the highest degree, that which was employed by lord Auckland, his Britannic majesty's ambassador at the Hague, in a memorial presented to the states-general of the United Provinces, on the 25th of January, was totally without a precedent in history, as proceeding from one state which wished to be at peace with another. "*Wretches* assuming the title of philosophers, who had the presumption to think themselves capable of establishing a new system of civil society," and to "realize a dream of vanity," who, "destroyed all received notions of subordination, manners and religion," were the mild and gentle terms in which the legislature of France was described in a public and official paper. They were further charged in this curious specimen of diplomatic ability, with "imbecility and villainy."—"Property, liberty, security, even life itself," were said to be "playthings in the hands of these infamous men, the slaves of the most licentious passions of rapine, enmity, and ambition."

One of the most popular pleas for the war in Great Britain has been, "that the French were the first to publish a declaration of war." If by this it is meant to be asserted, that had the convention not declared war, England would have persevered in preserving a neutrality; it may not be improper to ask whether this is the style of pacification? We are far from entering into any political disputes; but as impartial historians, it is our duty to display the truth on all sides, and to investigate the conduct of all parties.

While the dispute still continued unadjusted, the bill, which
autho-

authorised the secretaries of state to arrest and imprison aliens, or to order them out of the kingdom at their discretion, was introduced into parliament. As this measure was a direct infraction of the commercial treaty with France, and as the debates in the two houses evinced that it was directed against Frenchmen particularly; had it been the intentions of the English ministry to preserve peace and neutrality, the natural course would have been to have offered some explanation to the executive government of that nation, stating its necessity, and representing it as a temporary measure only to protect the constitution against the evil designs of intriguing or dangerous men. M. Chauvelin, with much candour and modesty, remonstrated against the bill, as likely to produce suspicion and dissatisfaction in France, and as a violation of the 4th article of the commercial treaty. In remarking on the injurious reproaches which had been cast on the French nation as enemies to the British constitution, M. Chauvelin observes—"The executive council has already repelled, with indignation, such suspicions. If some men, cast out from the bosom of France, have spread themselves in Great Britain, with the criminal intention of agitating the people, and of leading them to revolt, has not England laws to protect the public order? Could she not punish them? The republic would, assuredly, not have interposed in their favour. Such men are not Frenchmen." M. Chauvelin's note was arrogantly returned, because in it he had styled himself minister plenipotentiary from the French republic! About the same time the bill was passed prohibiting the circulation of assignats.

' On the 17th of January, a few days after the passing of the alien bill, M. Chauvelin, waving the question of his being accredited as the minister of the French republic, solicited, in very humble terms, an interview with lord Grenville; but this request was unaccountably refused; and M. Chauvelin himself was one of the first on whom the powers vested in ministers by this statute were enforced. For on the 24th of January, he received an order to quit the kingdom within eight days; and that no publicity might be wanting to the affront, the order was inserted by authority in the London Gazette.

' It was a singular circumstance, that while the British ministry refused to negotiate with an authorised agent of the French republic, they should entertain communications with inferior persons on these affairs, and even authorise lord Auckland to enter into a negotiation with general Dumouriez. Such a proceeding is, we believe, almost unprecedented in diplomatic history; nor has any *wise* or *able* statesman ever chosen to treat with those on whom he could not depend, for the certainty of their propositions being ratified, when he had it in his power to settle the dispute with the acting authorities of the state themselves. General Dumouriez insinuates, "that it is probable Mr. Pitt had no other design than to amuse him, in order to gain

gain time to make the necessary preparations for war;" and he adds, that "the treaty entered into by the court of St. James's with the court of Turin, at that very period, confirms the opinion." There are who suspect the communication which was carried on between lord Auckland and Dumouriez, through the medium of M. de Maulde, a confidential friend of the latter, to have had a different object. But the truth is, the political conduct of the British ministry at this period was so new, so opposite to the practice of all former statesmen, in every respect so peculiar to themselves, that to us, who have only studied in the old school of politics, it appears, and we fear must remain, altogether inexplicable upon principles of reason and sound policy.

'We have never been partial to the Brissotine faction; but whatever their errors, we are forced to confess, that a want of attachment to England was not one. Interest, indeed, considering the formidable party they had to oppose, rendered them, probably, anxious to secure the alliance and support of a powerful and respectable nation; and, if we may place any credit in their assertions, they were really desirous of giving a general peace to their country. Perceiving an apparent reluctance in the English ministry to treat with M. Chauvelin; while the negotiations were still depending, M. Maret, under secretary for foreign affairs, was dispatched from France, to treat with the British ministers. "It is confidently reported," says Mr. Plowden, "that M. Maret had it in his instructions unequivocally to offer to our ministry these three points: first, that the navigation of the Scheldt should be given up; secondly, that the French troops should not approach the Dutch territories within a given distance; and that the decree of the 16th of November should be either altered or repealed. When the ostensible reasons for undertaking a war are thus previously removed by the concession of the enemy, then none but the most suspicious motives can induce ministers to sacrifice the peace, treasure, and welfare of the country to their secret or wicked views."

'As the first mission of M. Maret, was, however, not attended with any effect, he was sent again from the executive council with enlarged powers. It was asserted at that time, that his object was to propose to the British ministry the cession of some of the most valuable of the French West India islands, and the annexing of the Netherlands to the Dutch republic, provided this arrangement should prove mutually agreeable to the states-general and the Belgic congress. M. Maret was, however, we believe, never permitted to produce his credentials. He arrived in England at the very eve of M. Chauvelin's departure, and was also ordered, without further ceremony, to depart from the kingdom.

'Perhaps it might have been most prudent, notwithstanding these affronts, in the French convention, to have abstained from declaring war, and to have thrown the whole odium of aggression upon their adver-

adversaries. Yet when we consider that Mr. Burke, who was generally believed to be in the confidence of ministers, had publicly declared, "that the two nations were already in a state of war," which assertion was suffered to pass without any contradiction on the part of administration; that an order had been issued for prohibiting the supply of corn to France, while her enemies were allowed a free commerce in that article; that acts had passed in the British parliament, directly violating the commercial treaty; that the ambassador was dismissed with ignominy, and the door, apparently, closed against all fair and open negotiation; it cannot much surprise us that the French should conceive that every hope of accommodation was at an end, and, as the possession of Holland must have greatly facilitated their success, that they should endeavour to anticipate the hostile intentions of Great Britain.'

The History of Knowledge prefixed to this volume, is well worthy of attention, and our Brother Reviewers have given an entertaining summary of the literature of 1793.

Lectures on the Elements of Farriery; or, the Art of Horse-Shoeing, and on the Diseases of the Foot. Designed chiefly for the Use of the Pupils of the Veterinary College, London. By Charles Vial De Sainbel, Professor of Veterinary Medicine in the College. 4to. 2l. 2s. Boards. Whites. 1793.

THE veterinary science has been hitherto little attended to in this kingdom, and our most useful animals have been consigned to ignorance, to obstinacy, and to prejudice. In the works, which have occurred to us, on the usual routine of farriery instructions, we have occasionally pointed out clearer views and more philosophical principles; but, while the block was rude and misshapen, it was useless to apply the plane or the square. It was necessary to mould it into form, before that form could be corrected, or the whole rendered useful. We saw, therefore, with pleasure, the institution of the veterinary school, and we receive with satisfaction, this first very able specimen of the lectures. May their author, whose life was unfortunately too short, have a successor equally able, zealous, and diligent!

Professor Sainbel's Advertisement is candid and judicious. He claims the invention of the shoe which he recommends; but admits that his principles are the same as those of lord Pembroke, Mr. Clark, M. M. La Fosse, and Bourgelat. They must be the same, since they depend on the anatomical structure of the foot, and follow nature in preserving it, without an injudicious interference to counteract her operations.

The Introduction contains the History of Veterinary Medicine, tracing the hints on this subject in ancient authors, down to the Institutions of Veterinary Schools, first in France, afterwards in Germany, and different European kingdoms; and *at last* only, in Great Britain. The subject of the present lectures is the foot and leg, the means of preserving the former uninjured, and of remedying the diseases of each. This account is full, complete, and satisfactory; and it is illustrated by plaister casts of the differently formed hoofs, as well as brass models of the shoe. The hoof is described very clearly: a few words occasionally occur, either from inattention, or want of a sufficient acquaintance with our language; and a few are introduced rather injudiciously. Some of these, as 'translation,' 'percussion, and 'progression,' are apologised for; but nothing was more easy than to have avoided them.

The horse's foot consists of the hoof, the heels, the binders, which rise from the heels, and meet near the middle of the foot, the frog, or the space interposed between the binders and the heel, the sole, or the fore part of the foot. As it is not our business to teach the art of farriery, we shall only remark, that the professor insists, with great propriety, on the utility of each part of the foot, as contributing to firmness, activity, and strength: he particularly insists on the concave form, which nature has given to the basis of the animal, and his directions are calculated to preserve it, when perfect—to imitate it, when injured—or to assist its purposes, when destroyed. The following observations are singularly just, and, in a great measure, new:

'These reasons which we have produced here to prove, what were the intentions of nature in thus rendering the lower surface of the horse's foot concave, are so simple and obvious, that it appears unnecessary to adduce examples for their support; in order, however, that we may omit nothing which may tend to convince those who differ from us upon this subject, and who are strongly biased in favour of their own opinion, we shall offer what appears to us an incontrovertible principle; and should we have the good fortune to succeed in this attempt, we may flatter ourselves in having gained no trivial victory.

'The leg of a horse when in action, describes a portion of a circle, proportioned to the length and freedom of its motions. When the horse advances one of his legs, at the moment the foot touches the ground it describes an oblique line, inclining forward from the shoulder to the ground. In proportion as the body advances, this obliquity is lessened, until at length the leg attains a vertical direction, at which time the horse has completed half his action. All this time the leg has only been employed in bearing the weight of the

the body; but in continuing the action it begins to project or determine the body forward, which action it continues until it describes another oblique line, equal to the former, but in an opposite direction, inclining forward from the ground to the shoulder, and forming with the first line an angle more or less open; this is the whole extent of the action of the horse, and the foot, firmly fixed on the ground, does not quit its tread till the whole action is completed. This, however, can only be applied to a well-formed foot, enjoying every advantage which may result from its structure. Let us now suppose a flat foot, that is to say a foot, the cavity of which is from some cause filled up, or effaced. The points of rest on the ground, at the moment of progression in such a foot, will be far less firm than that of the concave foot, because when the leg, in projecting the body, shall have obtained but a certain degree of obliquity, it will not dare to hazard the whole extent of its action, lest the foot, which has not sufficient hold upon the ground, should slip back. If we carry our thoughts now to the convex foot, it will be easy to conceive that the convex surface of the sole destroys entirely the solid bearing of the foot on the ground; such a foot is constantly in a state of vacillation, and would unavoidably slip back, before the leg could possibly attain its last degree of extension *.

To

* This may be reduced to a demonstration by comparing the feet of all quadrupeds, which, however they may be diversified or adapted to other particular purposes, agree in one general principle, by which they effect their progression. They are all furnished with a heel, serving as a point of rest while standing, and the opposite side of the foot, or toe, is provided with a sharp angular point, or points, by affixing which to the ground they are able to command any degree of speed. Even man, when running, at each projection of his body, reflects his toes to the ground, and by the firmness of that pressure obtains the last degree of purchase; as may be proved by attempting to run, at the same time keeping the toes from the ground. The cat kind, by means of the excessive sharpness of their claws, which they are able to fix into most substances, so as to ascend a tree and other perpendicular surfaces, are able to secure the footing with proportionate firmness. The dog, whose feet are partly of the same nature, but who is not intended for the same mode of life, is provided with claws less curved and sharp, but which enable him, upon surfaces more inclined, to tread with extreme firmness and tenacity, and by their pressure in the surface of the earth furnish him with a purchase, which enables him to display a surprising speed. The deer, also intended for speed, finds the same benefit in the double angle of his toe, which strikes into the ground, and establishes a most firm tread. The same is to be observed of the horse and zebra, in their natural state; which animals, although they have not an angle visible without, like the others, and though the foot is guarded by a circular defence, yet tread with equal firmness by means of an angular edge. Let us compare in detail the feet of the horse and the dog; and it will appear that they are formed exactly upon the same principles as to progression. The ball of the foot in the dog, corresponds with the heel and frog of the horse, and the five points of the claws, standing in a semi-circle, correspond with the lower edge of the hoof, which may be considered as a succession of points. The former rests on the ball of the foot, as the latter on the heels and frog. In proportion as the body is advanced and the foot retires, the point of rest advances to the toe, in the horse, and to the central claw in the dog. When either animal is stretched to the extent of his limb, the points of the toe and claw are pressed

To this, the professor might have added the foot of a man, if its utility had not been destroyed by shoes; but boys, accustomed to go barefoot, find singular advantage from the concavity of the foot, formed by bending the toes, which, in our author's illustration, answer to claws. The description of the proper shoe, we shall also annex:

'No one will venture to deny, that whether we consider the inward anatomical construction of the foot, or its outward form; or consider the use of its several component parts, reason directs us to a close imitation of nature. If we apply to the foot of a horse a concave, a flat, or a convex shoe, it is evident that the consequence will be precisely the same as has been shewn to result from feet whose inferior surface are naturally concave, flat, or convex. Suppose, for instance, a foot well formed and properly concave; a second, flat; and a third, convex. The inconveniences attending the convex and flat foot, will be considerably increased by shoes with a similar surface, because the iron of the shoe being harder than the horn of the hoof, presents a smoother and more polished surface, and, consequently, more liable to slip. On this account therefore it is, that we have proposed the concave shoe, that is to say, concave in its lower surface, because it represents the natural shape of the foot, and because it fulfils, in every respect, the views and intentions of nature; and we are therefore convinced that it ought to be applied to all good feet.

'As some cases are to be excepted from every general rule, so here the use of the concave shoe is to be excepted from the case of a flat foot, and especially of a convex one; but it does not follow from this exception, that the use of this shoe may not become general in time; because it must be remembered, that feet only become flat and convex through bad shoeing, or by some accident, as when a horse is foundered; and that no horses, not even those bred in marshy and low lands, are foaled with this imperfection. Nor can we be justified in accusing nature with having neglected to provide sufficiently for the foundations of this admirable machine, when at the same time the same machine affords us so many convincing proofs, both of her wisdom, and her providence.

'But it is not in the concave form only that the shoe here proposed must differ from the shoe in use among farriers, at this day; there are certain proportions also to be observed in its different parts. Its breadth should be considerably less than the breadth of the common shoe; it is totally unnecessary to cover any part of the sole, espe-

pressed into the ground, and from the purchase there obtained the body is projected. If we were to widen the point of the claw in the dog, by adding to it a small plate of iron, broader than its natural termination, there can be no doubt that the dog would be unable to tread with the same hold, or to extend his limbs to the term of their natural action.'

cially when care is taken to preserve its natural hardness. The breadth of the shoe at the heels should be one half of its breadth at the toe. Its thickness should decrease gradually from the toe, so as to be reduced one half at the extremity of the heels. As to the distribution of the stamp-holes, every farrier knows that in shoes for the fore feet they should be at the toe, and quarters, because the wall, or crust, of the fore feet, is stronger at the toe than at the heels. The reverse of this is to be observed, in the hind shoes, because the heels, and quarters of the hind feet, are commonly stronger than the toe. It is impossible to lay down any general rule for disposing of these holes in bad feet; it must be the business of the farrier to distribute them in such a manner, as to be able to fix the nails in those parts of the wall where the horn is found and firm. Farriers generally multiply these stamp-holes too much, which brings the nails too close together, occasions the horn to break in splinters, and at length destroys the wall.

The rules for the farrier's direction are highly proper. He is directed to pare away only what grows irregularly; the dead horny substance, resembling the dead part of the nail, for the hoof, in every respect, both of growth and decay, is like the nails of the human body. The same rule is laid down for paring the frog, and the disadvantages of either omitting the use of the buttress, or employing it too freely, may be easily understood. The rasp must be also injurious, by thinning and weakening the hoof too much. The following observations on cutting deserve attention:

By just attending to the following reflections, we shall be convinced of the uselessness of the excessive thickness which some farriers give to the inward branch of the shoe; and of the cramps which others raise on some points of that branch.

It is certainly not when the foot is on the ground, that it cuts the neighbouring leg, it is only when that foot is up; consequently, whatever position we give the foot, by means of any shape whatever of the shoe, we shall never be able to change the action or play of the muscles, nor the direction of the articulated parts of the leg.

It is possible, by the manner of shoeing, to turn the toes a little inwards, or a little outwards, and consequently the heels also; but this effect will only last, while the foot rests upon the ground; as soon as it quits it, it must follow the direction given by the leg, and form a curve, larger or smaller, which brings it nearer to the supporting leg, and which it will strike every time that the horse happens to lose his equilibrium in going; the only remedy, therefore, is to shoe to a nicety, inwardly.

The remarks on over-reaching are not, we think, equally correct. The fault is in the construction of the legs, and in a want

want of spirit. It is seldom even lessened; never obviated. The 4th and 5th lectures are on the natural and accidental diseases of the foot. The first is the blame, which M. Sainbel thinks is not solely owing to low heels, but to some accidental exciting cause, particularly sand and gravel between the shoe and the foot. The professor thinks that his method of shoeing may prevent it; but that M. La Fosse's method of treating it, is, on the whole, the best.

In the seime, or sand crack, M. Sainbel objects to oily substances, as tending to check perspiration, and advises emollient, mucilaginous applications, a refinement not well founded in physiology, or supported by experience. On the causes, or cure of canker, our author offers little that is new. The method of treating the javart, the horny twitter, is judicious and accurate, but incapable of abridgment.

Foundering, the professor considers as an inflammatory defluxion on the internal part of the foot. One of the causes is said to be bad shoeing, and the following remarks are curious, and proper:

‘It is worthy of remark, that the writers in the *Geoponica*, and in the collection of Ruellius, Varro, Columella, and Vegetius; that is to say, all those who wrote before the use of the iron shoe, dwell very little on the diseases of the feet, especially the severer diseases mentioned in this and the foregoing lecture; which fact furnishes a very fair ground of inference, that the method of shoeing now in use may be considered as a principal cause of those evils. Indeed, when we consider how very delicate, and at the same time, how very important a part of the animal machine the foot is, when we reflect how absolutely the hoof is compelled to obey the form of the shoe, whether it favours or counteracts the original designs of nature in its formation; when we add to these considerations the mischiefs which a wrong direction given to a single nail must occasion, or an ignorant use of the instrument with which farriers weaken or impair the natural armour of the foot; and finally, if we subjoin the education of those to whom custom has hitherto committed this important trust, and the quality of the art they profess, we shall be well prepared to receive the conclusive proof which experience will furnish, that these causes have considerably augmented the number of diseases of the feet.’

The treatment of this disease is a little too exuberant: the formulæ too numerous, and too various: the intention, however, is not different from that of practitioners in general: the plan is wholly antiphlogistic.

The strain in the back sinews, the professor contends, is by no means what its name imports, but an inflammatory affection of the legs. It is indeed evident, that rest and the reme-

dies for inflammation are only necessary; but that the tendon is incapable of distention, or strain, he has by no means proved. Astringents, as in all other inflammations, are of doubtful efficacy. Some other less common diseases conclude this volume—the design of which we cannot but commend, and we must conclude with recommending its continuance to M. Sainbel's successor.

The Fall of Robespierre; an Historic Drama. By S. T. Coleridge, of Jesus College, Cambridge. 8vo. 1s. sewed. Lunn, Cambridge. 1794.

THE fall of Robespierre was an event of the greatest importance to the affairs of France, and is a very proper subject for the tragic muse. It may, however, be thought by some to be too recent an event to admit of that contrivance which is essentially necessary in unravelling the plot of the drama. Indeed, we have been informed, that the work before us was the production of a few hours exercise, and must, therefore, not be supposed to smell very strongly of the lamp. Several parts too being necessarily made up of such reports of the French convention, as have already been collected through the medium of newspapers, may be expected to have little of the charms of novelty.

By these free remarks, we mean not to under-rate Mr. Coleridge's historic drama. It affords ample testimony, that the writer is a genuine votary of the Muse, and several parts of it will afford much pleasure to those who can relish the beauties of poetry. Indeed a writer who could produce so much beauty in so little time, must possess powers that are capable of raising him to a distinguished place among the English poets.

In the first act, the scene lies in the Thuilleries. Barrere is first introduced thus speaking of Robespierre:

‘ The tempest gathers—be it mine to seek
A friendly shelter, ere it bursts upon him.
But where? and how? I fear the tyrant's *soul*—
Sudden in action, fertile in resource,
And rising awful 'mid impending ruins;
In splendor gloomy, as the midnight meteor,
That fearless thwarts the elemental war.
When last in secret conference we met,
He scowl'd upon me with suspicious rage,
Making his eye the inmate of my bosom.
I know he scorns me—and I feel, I hate him—
Yet there is in him that which makes me tremble!’

The

The following speech of Legendre has much beauty in it. He is speaking of Barrere:

‘ Perfidious Traitor;—still afraid to bask
In the full blaze of power, the rustling serpent
Lurks in the thicket of the Tyrant’s greatness,
Ever prepar’d to sting who shelters him.
Each thought, each action in himself converges;
And love and friendship on his coward heart
Shine like the powerless sun on polar ice:
To all attach’d, by turns deserting all,
Cunning and dark—a necessary villain!’

The following speech of Robespierre is in the true style of this species of composition:

‘ What? did La Fayette fall before my power?
And did I conquer Roland’s spotless virtues?
The fervent eloquence of Vergniaud’s tongue?
And Brissot’s thoughtful soul unbribed and bold?
Did zealot armies haste in vain to save them?
What! did th’ assassin’s dagger aim its point
Vain, as a *dream* of murder, at my bosom?
And shall I dread the soft luxurious Tallien?
Th’ Adonis Tallien? banquet-hunting Tallien?
Him, whose hearts flutter at the dice-box? Him,
Who ever on the harlots’ downy pillow
Resigns his head impure to feverish slumbers!’

This drama consists only of three acts, of which the first is by far the most finished. The third act closes beautifully:

‘ The last worst traitor triumphed—triumph’d long,
Secur’d by matchless villany. By turns
Defending and deserting each accomplice
As interest prompted. In the goodly soil
Of Freedom, the foul tree of treason struck
Its deep-fix’d roots, and dropt the dews of death
On all who slumbered in its specious shade.
He wove the web of treachery. He caught
The listening crowd by his wild eloquence,
His cool ferocity that persuaded murder,
Even whilst it spake of mercy! never, never
Shall this regenerated country wear
The despot yoke. Though myriads round assail,
And with worse fury urge this new crusade
Than savages have known; though the leagued despots
Depopulate all Europe, so to pour
The accumulated mass upon our coasts,
Sublime amid the storm shall France arise,

And like the rock amid surrounding waves
Repel the rushing ocean.—She shall wield
The thunder-bolt of vengeance—she shall blast
The despot's pride, and liberate the world !

At the end of this work, Mr. Coleridge has subjoined, proposals for publishing by subscription, Imitations from the modern Latin Poets, with a critical and biographical Essay on the Restoration of Literature : a work in which we most heartily wish him success. The present is a very agreeable specimen of Mr. Coleridge's poetical talents, and as the writers, from whose works he proposes to frame imitations are but little known to English readers, though many of them possess much merit, he will render, we doubt not, an acceptable service to the public.

A Narrative of the Operations of Captain Little's Detachment, &c.

By Lieutenant Moor. (Concluded from Vol. XII. New Arr. p. 6.)

IT is with pleasure we revert to the article before us.—The reflections of Mr. Moor, upon the hard condition of the Sepoys, speak no less in favour of his heart, from the consideration of their sufferings being familiar to his eyes. We trust what is observed upon that head will interest those who, having it in their power, may at once blend policy with humanity, and benefit themselves :

‘ As our marches at this time were rather long ones, and over unfavourable ground, we found it very fatiguing ; but on these occasions, when inclined to fancy ourselves fatigued, the idea has, at once, been banished, on reflecting how much more so must the poor sepoy be, who, besides not being naturally so strong, have so much more to carry, and so much more to do. We have often been, by observation, and really are now by reflection, surprized how they are able to bear the fatigues of their duties. An officer, who has nothing to carry but his sword, can either ride or walk on the line of march, has refreshing drink whenever he chuses, has on coming to the ground of encampment his tent pitched, can go to sleep and be awakened when his dinner is ready, has no reason to complain of fatigue, when he looks on the difference of a sepoy's sufferings. Exclusive of his arms and ammunition, he has his knapsack of cloaths, necessaries, &c. his cooking pots and utensils, and perhaps several days provision to carry ; on the line of march he is obliged to keep the same irksome slow place the whole day without any refreshment, save the luxury of a drink of dirty puddle, brought from a place where thousands of cattle had been ; on coming to his ground

ground he has no shelter from the wet of the night or the heat of the day; if he is not for duty, he has to go to the bazaar, get wood, &c. for his victuals, and to cook it: all this, together with washing his cloaths, his duties on parade, guards, pickets, &c. &c. which take up no inconsiderable portion of his time, leave him but little leisure for rest.

‘The expression, used above, of the sepoy having no shelter on coming to their ground, is literally true; for, however strange it may appear to those who make campaigns in their armed chairs, or even, (perhaps, indeed, more so) to those who make them in the field, the Bombay sepoy has no tents allowed them.

‘Captain Little’s detachment took the field in May 1790, and did not all return to garrison until late in June, 1792; all this time they were not an hour in cantonments or quarters, but engaged in a continued series of service, uncommonly active; exposed, not to mention the heat of this climate, to the violence of two complete monsoons, and a considerable part of a third, without covering, except what the sepoy himself made shift to provide and carry, or find conveyance for*.’

These observations, by an easy transition, lead on to some relative strictures, in which the military establishment of the company is deeply concerned. To us it appears strange that the ground of complaint should have so long existed, when the munificence of the company is considered; but after the services so recently rendered, gratitude should confer, what justice might claim. This topic will authorize a larger extract than we should otherwise make.

‘It has been a received opinion, that armies in India cannot keep the field during the monsoons, and, until the late war, it has scarcely ever been known for British troops to be out of quarters in

* Sepoy should, in our opinion, be encouraged to bring their wives or women into the field. It has, to be sure, its advantages and disadvantages; the latter, however, are few, perhaps, only this, that if the sepoy’s wife be left in garrison, he will of course assign to her a portion of his pay, which will, in some degree, secure him from desertion; the objection of its increasing the number of followers, is, if just, too trifling to be material. The advantages are many; she eases him of the trouble of cooking, and offices of that kind; if the poor sepoy, or two or three in partnership, can luckily get a little tent, and a bullock to carry it, with their cooking utensils, &c. the woman drives, and protects it on the march; and in cases of wounds, or sickness, she is eminently useful; besides, how satisfactory is it for a soldier in the field, to have a kind companion in his cares, and sharer in, or rather soother of, his sufferings; but above all, the sepoy himself finds it so convenient and agreeable, that if they bring not their own, they will have women attached to them very soon after taking the field; thus incurring a double expence, and as his pay is insufficient to support it, the sepoy will in all likelihood be obliged to submit to the degradation of winking at his companions immoral courses, which will, in the end, bring him to the hospital, render him a useless servant, and a clog upon the army.’

that season. A variety of authors particularly mention this as an indisputed fact; and professor Robertson, in his valuable *Disquisition* concerning ancient India, confirms it, in p. 15, where, speaking of Alexander, he says, "This march was performed in the rainy season, when even Indian armies cannot keep the field." However averse we may be to expose ourselves to the sneer of reproachful criticism for the allusion, we cannot help observing that in the late war, British troops, impelled by the ardour that actuated their respected leaders, in this instance, at least equalled the perseverance of the hero's army, by submitting without a murmur to all the vicissitudes of heat and wet, during two successive years; and that too, in a particular case, under more disadvantages than any general, of far less fame than Alexander, would, excepting in situations of necessity, allow good troops to suffer.

' This, so far as relates to the want of tents, we are willing to suppose, will never happen again; as we understand a great personage, at Seringapatam, expressed his surprise and disapprobation at a proceeding so fraught with prejudice to the Bombay sepoys; and with injustice too, for both the Bengal and Madras sepoys have tents carried for them; and that the others have not, no reason on earth can be assigned, except the hacknied one of its not having been customary. We trust, however, that where a practice is clearly proved to be prejudicial and unjust, and that this is so no one can deny, it is not the example of a few years continuance of a custom, originating in parsimonious ignorance, and prolonged in æconomic error, that can stamp a sanction on its farther adoption.

' It would be unpleasant, and we should not be exempt from a suspicion of partiality, were we to take a comparative view of the respective merits of the sepoys on the three establishments: as fighting men it would be equally vain and unjust, were the Bombay sepoys to arrogate to themselves a superior degree of merit: but when, instead of the bayonet, they have been called to a part of their duty, which, although less glorious, is, in point of importance, sometimes not much inferior, the spade, candour forces the expression, that their alacrity has never been equalled.

' From the known justice and liberality of lord Cornwallis, it may also be presumed, that a recommendation will be made for an equalization of the allowances of the three establishments: that there should be any difference is strange; for surely imagination cannot conceive any thing more just, more reasonable, than servants, serving the same masters with equal fidelity and zeal, in the same country, nay in the same place, subject to, and executing the same calls of duty; nothing surely can be more just than their receiving the same advantages; that this, however, is far from being the case, a view of the respective allowances to the armies of the three establishments, in field and garrison, will evince.

' Not to mention the very material difference of the receipt of the

the army in Calcutta and Bombay; detached from the former, half, full, and double full batta, are the pleasing recompence for the inconveniences and expence attending a removal: detached from the latter, even to the distance of five hundred miles, on the frontier of an unquiet neighbour, instead of half, full, or double full batta, (terms unknown to the Bombay army), not a single rupee in addition, swells their monthly stipend, in compensation for their additional trouble and expence.

‘ In a former war, when the Bengal and Bombay armies joined, under general Goddard, so strikingly unjust was the difference in their receipts, that they both were paid the same, regulated by the allowances of the former; and it was, in reason, supposed the equality would be continued after they separated; but the embarrassments of their masters, at that time, not warranting any increase in their expences, the Bombay army, like dutiful and deserving servants, forebore to urge their claim; nor did they urge it until returning prosperity to the honourable company's finances sanctioned the propriety of the measure.

‘ Let it not be supposed, that those who receive the least, would invidiously desire others to be reduced to the same unfortunate circumstances; this, we are confident, is not the wish of any one in the Bombay army; and if any thing escapes us, that in the most distant manner implies us actuated by so unworthy a motive, we beg the candid reader will kindly impute it to the weakness of the head, not to the badness of the heart. It cannot be feared that a reduction in any part of India will ever again be attempted; on the contrary, we may reasonably indulge the expectation, that the equalization will be satisfactory to all parties.

‘ When the present allowances to the army were established, they were liberal, and answered every purpose of necessary expenditure; which is all that can be expected, for a soldier must be singularly sanguine who promises himself savings from his pay:—not so now, the articles of existence are thrice as dear as at that period, and the requisite expences of officers increased in a still greater proportion. We hesitate not to declare, that from our numerous acquaintances, among the subalterns of Bombay, we can scarcely call to mind one instance, where, without any resource, but the pay of the rank, a subaltern has avoided running into debt, although many of them have been fifteen, and more years, in the service, and no where is a closer attention paid to œconomy.

‘ House rent is so exorbitantly high, that the allowance of five captains will hardly pay for a house fit for one to live in: the expences of the table are very great, and the wages of servants are shamefully increased. In Bombay, eight palankeen bearers will expect, the very lowest, sixty rupees per month; or, if hired for a day, will extort three if not four rupees; in Bengal, thirty rupees is the regulated monthly pay of eight bearers. This is given, from a
variety

variety of instances, to oppose the idea that the difference in the receipts of the two settlements is counterbalanced by the difference in expences:—an idea that might be set aside by a multiplicity of cases, which in this place it is not our intention to state.

‘ If it be said we have been too prolix on this subject, we shall, admitting the fact, attempt to excuse it, by expressing our desire to show how inadequate the receipts of the Bombay army are to their expences, and that the expected alteration must be on a *considerably* increasing plan. The following extract from a work lately published by a very intelligent civil servant, on the eastern side of India, will shew that even their allowances are not reckoned too handsome, and will by no means admit of reduction.

“ When the company’s finances shall become flourishing, I trust that their servants will participate by enlarged allowances; indeed the liberality of states is in general proportionate at least with their circumstances. Young men, who resign domestic comforts, and submit to a temporary exile, are entitled to ample compensation for such sacrifices: all now feeling the embarrassments of the times in India; but I hope they will find labour and merit requited by an enriched sovereignty.”

‘ To the honourable company’s zealous servants and well-wishers, what can be more grateful, than, by a retrospect to the state of their finances in 1783, and a comparison with the present time, observing to what a prosperous pitch their affairs are now arrived. In 83 and 84, we recollect the honourable company’s bonds, bearing interest at nine per cent. per annum; were discounted at seventy, and seventy-five per cent. that is to say, thirty, and twenty-five only, were given for the hundred. By our last advices from Bombay, the company’s bonds were five per cent above par; and as it is clear that our possessions in the east are secured on a most permanent basis, and must be daily increasing in wealth, we cannot but look to India as the quarter from which Great Britain will derive vast resources; nor can we forbear expressing our happiness at seeing the finances of our respected masters flourishing, and their political superiority increasing, in so wonderful a degree.

‘ And as it is not corresponding with the justice and liberality of those who so ably direct the affairs of those remote parts to suffer labour and merit to go unrequited, we entertain not a doubt but that their armies, who may without presumption claim an acknowledgment of having contributed their share toward the present increase of wealth, and political pre-eminence of their masters, the sovereigns of Hindoostan, will be favourably considered, when the discussion of more important concerns will leave leisure for their claims to come under deliberation.

‘ In the years above-mentioned of unpropitious fortune, the Bombay army received a great portion of their income in paper: an ensign received one fourth, and a lieutenant more than a third of their

their allowances, at the debased value here stated; yet, knowing that the tide of fortune flowed unfavourably for their masters, they murmured not at the hardship. This, with other circumstances of similar tendency, authorizes the idea, that those who in adverse times shared the embarrassments of their employers, will in these times of prosperity, share its sunshine also; and in the oft experienced, and well-known, liberality of their superiors, find application anticipated, and remonstrance rendered unnecessary.

‘We now drop this, to us unpleasant, although interesting subject; it is highly interesting also to those of whom it is our pride and happiness to be one, whose interests must ever be near our heart, and contributing to which, in however humble an attempt, a superior gratification.’

The general munificence of the East India company we have before adverted to, and their readiness to patronize the extension of the arts and sciences, is greatly deserving of praise; but we have heard it lamented by some of their own body, that an equal degree of encouragement has not been observed in the reception of information, notwithstanding its tendency to their own eventual interests, even more than the conveniences to which their meritorious servants are justly entitled. It has been, likewise, a reputed cause of complaint, that though opportunities but seldom offer, they are much seldomer sought, of obtaining intelligence on local and important matters, excepting from those who are little able to communicate information, or too much interested in what they relate. Other considerations deserving attention are noticed in pages 342 and 385. In the last, it is shewn that the subalterns attached to sepoy battalions are not only inadequate to their discipline, but that to muster the staff of the army, or effective strength of the corps, is a practice highly impolitic. These surely are matters deserving to be considered, and, with the others before cited, must evince that notwithstanding the liberality and good management of the company in other departments, those of the army demand retrospection. In pointing out these objects, Mr. Moor has done his duty, and no doubt will receive the company's THANKS.

The observations which preface the account of Tippoo, are strictly pertinent and judicious. They tend not only to correct the prejudices of the vulgar, but also of the better informed:—

‘Impressed with the same sentiments, that Tippoo was, in his own country, utterly detested, many highly respectable persons, at the commencement of the late war, doubted not but the defection of his whole army would be the immediate consequence of the approach of the confederate forces; but, in the very reverse, have been seen of his army, such instances of attachment and fidelity, as
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excite our admiration, and perhaps can scarcely be equalled. Without attempting to draw a comparison that might have an invidious appearance, let it be asked what troops, under such highly disadvantageous circumstances, would have shewn an attachment superior to those of Tippoo?

Without, in the course of two years severe service, it may be said, scarcely one event from which they could draw a ray of hope, or glimmering of encouragement, we have seen their fidelity unshaken, and their courage unbroken:—it is no reflection upon British troops to say that such conduct would not have discredited them; even with all the advantages of fighting for a government so justly enviable, and for a sovereign they with so much reason adore. When we see troops, after being continually beaten for two years, fight as well at the end as at the beginning of the war, we must surely allow it to proceed from something superior to a blind obedience to commands, without admitting loyalty and attachment to the commander, to have any share in stimulating them to their duty.

Imagination can scarcely frame an idea of two situations more opposed to each other, than those of one army flushed with a series of continued victories, and another depressed with the mortifying reflection of invaried discomfiture:—the one rushes on with the cheering confidence of certain conquest; the other proceeds with a reluctant diffidence, resulting from a retrospection of experienced defeats. Still under these circumstances did Tippoo's troops oppose the British, with a perseverance that might, had not their ideas led them to suppose it was in a good cause, have been termed obstinacy, and the man who views events with philosophic liberality, will not withhold from them the tribute of applause. Abstracted from the confined prejudices of contracted minds, he will not feel his own merit diminished by allowing others their share. A soldier, by admitting the enemy their portion of credit, will in this instance be afforded a cause for exultation, for the superior prowess of the British arms is confessed; and a BRITON too may exult in the idea, that however remote the clime in which the British flag flies triumphant, the nation, through its army, is competent to its defence.

An opinion has been maintained that militates materially against Tippoo's character of an able statesman; and if admitted without inquiry, will reduce his credit for political sagacity to a very low ebb. This opinion regards his having provoked the English, with all India to support them, to a declaration of war, at a time when they were so well prepared; and, from profound tranquillity in Europe, enabled to direct their whole force with accumulated energy at him alone. The situation of his European ally, too, was most unfavourable to his interests.

From every circumstance that has come to light, we have reason to conclude that Tippoo expected from France very powerful suc-
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cours to support him in his late enterprize : the distracted state of that kingdom, precluding the possibility of sending any, may therefore be deemed the dawn of Tippoo's inauspicious fortune ; for had five thousand French been added to his army, it would have rendered the operations in the field more precarious, and the ships attending the expedition might materially have affected our means of forwarding supplies of different parts by sea, which throughout this war, we did uninterruptedly. Deprived by chance of his European ally, fortune frowned also upon his endeavours of attaching any of the native powers of the peninsula to his interest ; and from the great abilities of the British ambassadors at the principal courts, the war commenced with a general confederacy in our favour : an instance unparalleled in the annals of our history in the east. Had not our negociations at the court of Poona succeeded, in gaining to our party the powerful nation of the Mahrattas, the war would have been carried on under circumstances comparatively unfavourable : or had not the fluctuating councils of Hyderabad, by address, been fixed in our interest, we should have found the effects of the Nizam's alliance with Tippoo more severe than will at first be imagined probable, when their inactivity as our friends is only seen ; which will admit the Nizamites no greater share of credit in the operations of the war, than having been of negative assistance : it is an indulgence to allow them even that, for sometimes they were doubtless felt as an incumbrance.

‘ Tippoo being thus constrained to fight his own battles unaided, was expected to fall an easy conquest to so powerful a confederacy ; but, under every unpropitious event that could possibly befall him, in a continued series of ill-fated operations during a two years war, he found means to support himself in a manner that astonished even those, who from political situations and minute inquiries, had opportunities of knowing the probable state of his army and treasury—the life and soul of Asiatic governments.

‘ Never was more head in planning, or heart in executing operations displayed, than by our generals and armies in this war ; still had not fortune forwarded their endeavours, they would not in so eminent a degree have been crowned with such glorious successes. The public, from the official accounts, are already in possession of the events to which we allude, and we shall only notice two or three in a general manner : indeed we have it not in our power, nor is it our plan, to be particular.

‘ In the first campaign of 1790, our army was unavoidably so situated, that Tippoo's whole force was brought against a little more than one third of ours ; and had not that third performed what we really must call by the trite term of wonders, the war might probably have ended (but in a manner very different to its subsequent termination) with that campaign and year. Tippoo made his attack with almost a certainty of success, but the invincible steadiness of

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our troops, baffling his attempt, astonished not only his, but our army. Had this promising attack succeeded, a similar might have been immediately expected on the main body, at that time considerably reduced by a detachment against Dindigul, consisting of nearly one of the remaining two thirds of the army. Colonel Floyd's masterly defence against Tippoo's attack, however, saved our army on this occasion. The fall of Dindigul about this time, was a very fortunate occurrence:—the party besieging it, having expended their ammunition, determined to storm a breach avowedly impracticable; and though they were repulsed, the garrison unaccountably surrendered the next day; putting into our possession an important post, at an important time, when we had no reason to expect such a surrender, nor means to enforce it. The next event that occurs to us, where fortune smiled propitiously on our exertions, was at the storm of Bangalore: had not a most unforeseen and unexpected accident seconded the bravery of our troops, terms of peace would never have been dictated to Tippoo under the walls of Seringapatam.

By the concurrence of all these successes, the British army were led to the enemy's capital, and in a desperate action, gained a brilliant and complete victory; which, however, was not sufficient to enable the army to keep the field, or to preserve the stores in the artillery and other departments, and they were accordingly destroyed, as detailed in the public accounts, and noticed in page 73 of this work.

In this state the army bent its melancholy course back toward Bangalore, cheered only by the hope of commencing a third campaign with a brighter prospect, for that now before their eyes was scarcity and distress in their most gloomy form.

Scarcely had one day's retrograde march been measured, when on an alarm of the enemy's approach, the advance, turning out to receive them, received—instead of enemies, armies of friends, well supplied with food, and every thing wanted; which armies, by every supposition, were, at that time, at the distance of a hundred miles.

Other instances might be adduced, as links of that chain of fortuitous events, that so eminently connected all our operations in the late war; but these shall suffice to shew that Tippoo, although pursued by such invaried mischance, from the preparatory negotiations to the last period of action, was not yet in so desperate a case, but one lucky occurrence might have retrieved him. Hence it may be discovered, that Tippoo's rashness in provoking hostilities, was not so great as would at first appear; for had any one of these events taken a contrary turn, it might have given a contrary turn to the termination of the war.

As it is, however, let not a retrospection to probable depression, prevent our enjoying our present exaltation. Let us rejoice
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(and we do most heartily) at the glorious successes of our arms; by which our honourable masters are raised to such a pitch of prosperity, and their interests established on a basis not to be shaken.—May their prosperity increase!

“We will now consider Tippoo, not as a general or a statesman, but as the guardian to his people.—When a person travelling through a strange country, finds it well cultivated, populous with industrious inhabitants, cities newly founded, commerce extending, towns increasing, and every thing flourishing so as to indicate happiness, he will naturally conclude it to be under a form of government congenial to the minds of the people.—This is a picture of Tippoo's country, and our conclusion respecting its government.

It has fallen to our lot to tarry some time in Tippoo's dominions, and to travel through them as much as, if not more than, any officer in the field during the war, and we have reason to suppose his subjects to be as happy as those of any other sovereign; for we do not recollect to have heard any complaints or murmurings among them, although, had causes existed, no time could have been more favourable for their utterance, because the enemies of Tippoo were in power; and would have been gratified by any aspersions of his character. The inhabitants of the conquered countries submitted with apparent resignation to the direction of their conquerors, but by no means as if relieved from an oppressive yoke in their former government: on the contrary, no sooner did an opportunity offer, than they scouted their new masters, and gladly returned to their loyalty again.

“Major Dirom, in his Narrative, has a passage to our purpose.—“Whether, says the major, from the operation of the system established by Hyder, from the principles which Tippoo has adopted for his own conduct, or from his dominions having suffered little by invasion for many years, or from the effect of these several causes united, his country was found every where full of inhabitants, and apparently cultivated to the utmost extent of which the soil was capable; while the discipline and fidelity of his troops in the field, until their last overthrow, were testimonies equally strong, of the excellent regulations which existed in his army. His government, though strict and arbitrary, was the despotism of a politic and able sovereign, who nourishes, not oppresses, the subjects who are to be the means of his future aggrandizement; and his cruelties were, in general, inflicted only on those whom he considered as his enemies.”

“Tippoo yet remains to be noticed under another character: in his political capacity we have perhaps detained him too long; but as a messenger from God, we have less to do with, and less to say of him. Tippoo not content with the reputation he must have acquired as a general and a statesman, and not finding in military or political views, objects sufficiently exalted to bound his ambition, has, it is said, assumed the specious authority of a prophet.

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'This, although apparently superior to worldly concerns, is perhaps only a secondary consideration, and meant to be totally subservient to sublunary projects. His subjects, he may possibly think, will with more reverence listen to his mandates when sanctioned by the authority of religion; and his armies will with more awe, contemplate the power and dignity of their sovereign and general, when the abilities they admire are annexed to the spiritual sanctity of his character.

'Could not some probable reasons be assigned for Tippoo's affecting this singular distinction, we might be induced to look upon it as a childish propensity; the greatest men, however, we sometimes see emulating the trifling acquirements of inferior pursuits. We have an instance of it in the greatest prince and general in the annals of Europe; who, not content with such glorious fame, had the poor ambition to be thought a piper and a rhymers.'

We could with much advantage to the author, have cited a variety of interesting passages.—Such as the anecdotes of the court of Hydrabad; the particulars of the Canareese; the Hindoo austerities: the customs of the Malabars and Mah-rattas; several traits of the Mussulmans; curious practices of Chinese females, dancing girls, and Parsees; interesting articles of natural history, and especially those of the Appendix, relative to Tippoo's coins and the Zodiac rupees.—But for these with the Glossary, and others, we must refer to the work at large. One omission we cannot fail to remark, and that is of the author's distinguished services, which we understand have intitled him to singular praise.

An Enquiry into the Laws of Falling Bodies, &c. By Robert Anstice. 8vo. 3s. sewed. Arch. 1794.

THE controversy on the force of bodies in motion is well known to the generality of our readers, and the opinion maintained by sir Isaac Newton, 'that the comparative impetus is as the velocity with which they move, multiplied into their quantities of matter,' has been for a long time considered as a settled principle in philosophy. The writer of this pamphlet, who seems to be well versed in the praxis of mechanics, finding himself unable to solve many cases upon the Newtonian principles, adopted, without any previous acquaintance with the writings of Huygens, or Leibnitz and his followers, their principle, that the force of bodies in motion, is as the square of the velocity, multiplied into the quantity of matter, and what is rather extraordinary, considered himself, as he very modestly hints, till he had taken up the writings of the last mentioned philosophers, as the discoverer of a new law.

law. Upon this principle the work before us is written, and the following subjects are investigated.

‘Of the Descent of Heavy Bodies near the Surface of the Earth.—Of the Descent of Water, and the Effect of its passing through Tubes, and other Vessels.—Of the various Kinds of Forces, and their Effects on Mechanical Powers.—Of the Application of the preceding Considerations to prove the Leibnitzian Doctrine of the Percussion of Bodies in Motion.—Of the Action of Water on over-shot Wheels.—Of the re-action of Spouting Fluids.—Of Barker's Mill.—Of the due Proportion of Resistance proper to be applied to a Machine worked by the third Kind of Power, or Percussion, in order to cause it to effect the most Work.—Of Fly Wheels, and their Effect on Machines.—Of the Proportion of Resistance, proper to be applied to a Machine worked by the second Kind of Power, or Percussion.—Of the Action of Fluids in Motion on Plane Surfaces inclined to their Currents.’

To prove his position, our author first distinguishes the forces of matter, which has first what we call the *vis inertiae*; secondly a *vis viva*, divided into two kinds; first, the active force arising from the strokes of any body in motion, without regard to the space it passes over; and, secondly, another kind of *vis viva*, produced by gravity, or otherwise, on two bodies connected by some machinery.

‘Such is the action of matter yielding to gravity, or the attraction of the earth, and constantly expending itself on some opposing power, in which case a certain power lies in a given quantity of matter in respect to a given perpendicular distance, however fast or slow that power be used.’

Now it is allowed, that setting aside the resistance of the air and the friction of the axis, a pendulum will rise to an height on the opposite side equal to that from which it fell, and in a double inclined plane, the shock at the angle being removed, a ball will also rise to the same height on one plane as it fell from on the other. In both cases the body is raised by the power in it at its lowest point, which is stated therefore to be accurately represented by the height from which it fell, and consequently the height being as the square of the velocity, the force of the body must be in the duplicate instead of the simple ratio of the velocity. The argument against this principle, from the equilibrium of bodies in the inverse ratio of their distances from the centre of a straight lever, is obviated, by saying,

‘That no motion can take place in one body without its acting and expending its power at the same instant on the other body;

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therefore no free motion through any quantity of space or percussion can possibly happen: in which case no velocity can be estimated in the calculation of power or effort.

It is not necessary to make any comment on this mode of reasoning, but as the author has put his principle to issue on a simple question, convinced as we are that the difficulties are not great in trying the experiment, we would recommend him by all means to satisfy himself and others by the result of it. He asks:

‘Will any two independent non-elastic bodies meeting in contrary directions, and having quantities of matter and velocities, which by his rules constitute equal percussion, or impetus, instantly deprive each other of motion or not?’

He says yes; we say no. We say the momentum is as the quantity of matter into the velocity: he will multiply it by the square of the velocity: the experiment need not be very nicely attempted to determine between the two hypotheses.

On the angle of position, which shall produce the greatest effect, by fluids acting on plane surfaces, there are some just remarks: but he does not consider, that when it is estimated at an angle of $54^{\circ} 44'$, it is done on previous mathematical principles, which alone are attended to in the solution of the problem. If the fluid is liable to be diverted in its course by the reaction of the plane, a new supposition arises, which without doubt must have great effect in practice. He thinks that fifty degrees would be found as advantageous as any other angle, yet observes to our surprize, that perhaps $54^{\circ} 44'$ may be as near. Now the question is to be resolved by him on the same data by his own hypothesis of the square of the velocity, and then from the result he might perhaps be led to see the inadmissibility of his principle.

Though we are not inclined to agree with our author in his theory, we doubt not of his ingenuity in practice; and his mode of improving a mill will suggest useful hints to others engaged in the same undertakings. We shall give it in his own words:

‘The stream is from a constant spring, affording about 400 cubic feet of water per diem, issuing from the side of a hill, which falls gradually through 48 perpendicular feet in the course of about 50 yards.—At this distance was a corn-mill, having an overshot wheel of 23 feet diameter:—from this spring therefore to the crown of the wheel is 25 feet fall, which ran to waste, (except the action of the head of water in a reservoir just above the wheel, of about six feet when full.)—Had not the mill been already built, the erecting a wheel equal in diameter to so great a fall, and the inconvenience

nience of connecting the machinery to its shaft or axis at such a height, would have been obstacles too great to have permitted the application of the whole fall of the stream to one mill in the common way, and the reasonings in the preceding part of this treatise determined the preference in my mind to the principle of overshot wheels receiving water without percussion. I therefore considered that if an additional water-wheel, equal in diameter to the loss of fall were erected on the side of the hill, wholly above the level of the old one, and both connected together, the same water might turn both, and perform (at least) double the work which it did before: in consequence I occasioned a reservoir to be made nearer the spring, from which pipes of six inches and a half bore were led down the hill to an upright tube, which so delivered the water near the crown of the upper wheel as to turn it backwards.

‘The two water-wheels are connected by a chain passed round grooved wheels fixed to the arms of each, and as I conceived the first wheel went too fast, when it gave a proper velocity to the stones, the upper chain-wheel was made of 15 feet diameter, and the under but of 10—which consequently occasioned the fall of water in the buckets, or revolution of the former, to be slower than the latter.

‘I had the satisfaction to find the success exceed my expectation, as instead of double, the mill will now do treble the work it would before with the same quantity of water, which is accounted for by the friction being but little increased, though the power of the mill be more than doubled.’

There are seven plates to this work, very well executed: the last contains the figure of a machine lately constructed for a press in the process of cyder-making, which may be applied to similar operations.

An Address to the lately formed Society of the Friends of the People. By John Wilde, Esq. Advocate, Fellow of the Royal Society, and Professor of Civil Law in the University of Edinburgh. 8vo. 8s. Boards. Cadell. 1793.

THIS bulky volume, like the lucubrations of P. P. clerk of this parish, might not improperly be entitled, ‘The importance of a man to himself.’ In a Dedication of 40 large octavo pages, Mr. Wilde gives a very ample account of himself, of his prospects in childhood, and of the variations of sentiment which he has experienced from that period. He sits down to calculate with great accuracy, whether *he shall do himself service*, or disservice, by this publication; and at last resolves his motive into a sort of spiritual ‘call,’ like that of the Methodist preachers, from which the reader may justly

estimate the amazing revolution which this work is to accomplish, and its infinite importance to mankind.

There are no greater visionaries than authors, and the objects of their dreams are generally like those of other dreams, magnified and distorted. The man who in the fond delusion of self admiration has erected systems, and regulated a world, too commonly awakes to public indifference, the critic's censure, and a large negative account on the score of profit from his bookseller. We are led to these reflexions, not from any personal prejudice against Mr. Wilde, for previously to this publication we were even unacquainted with his name; much less are we influenced by any party considerations—We are ourselves whigs—constitutional whigs, and will not yield to Mr. Wilde, or any man, in admiration of the British constitution; but we neither find novelty in the arguments, nor excellence in the style of this author. On the contrary, the work is distinguished by almost every vice of composition. It is turgid without strength, perplexed without harmony of period, and laboured without elegance. Innumerable parentheses deform every page, and some sentences are so involved that they must be read twice to be understood.

Mr. Wilde terms himself a *Rockingham* whig; but did not the Rockingham whigs profess the necessity of a parliamentary reform, and more than once attempt it? On this topic we can (with more consistency) say, that we have ever considered a parliamentary reform as a matter of the utmost delicacy, and not to be rashly, or without much political investigation, relative to its effects, undertaken. In theory all must confess that our system of representation is inadequate and defective; yet actual reforms should be cautiously, and perhaps gradually introduced. Agreeably to the celebrated vote of the house of commons in 1780, we believe that the balance of powers, in this constitution, inclines at present in favour of the crown; yet, if we would avoid the evils of anarchy, we must be careful how we make it preponderate in the contrary extreme; it should be adjusted with delicacy, and means should be applied which are moderate, and merely adequate to the end.

We are often under the necessity of cautioning writers against indiscriminate abuse, and violent language. The conduct of the French, in too many instances, is deserving of censure; but railing is not argument. Mr. Wilde may alledge that Mr. Burke has set him an illustrious example in this respect; but Mr. Wilde should remember that he is not a Burke: it is one thing to cut with a dissecting knife, and another to hack with a cleaver. In illustration of these remarks a single extract will suffice, which we select at random, as every page of the book will furnish similar instances.

‘ A French-

• A Frenchman of the name of M. Garat, published in the *Mercur de France*, of 6th March and 10th April 1784, a Judgment (as they call it) or Review of the work of Mr. Chabrit, which I mentioned formerly, upon the French monarchy and laws. There were two Garats, elder and younger, in the constituting assembly. I know not whether either of them was this reviewer. Neither do I know, whether either of them, (there are one or more of the name) or both, be among the resident murderers in Paris. I should wish not, with somewhat of earnestness; for the review is exceedingly well-written.

• It is there observed, that the abbé de Mably has placed, at the beginnings and very foundations of the monarchy, one of those free constitutions, which appear to be the labour and the atchievement only of enlightened times; that, at the beginning of the second race, he has placed a greater wonder still;—Charlemagne;—a prince drawn by the pencil of Montesquieu with traits of sublimity, but who appears more wonderful still in the representation of the abbé de Mably, who has not Montesquieu's pencil. The absolute monarch of the fairest countries of Europe, he calls the nations, whom he might hold in chains, to the enjoyment of their old freedom. In France, before his own subjects, the throne itself does not rise above the majesty of the assembled nation; the ensigns of royalty are there submitted, like the consular fasces before the Comitia of Rome. To these assemblies of the state, the power is yielded of making laws; the royal authority is only used to acquire and communicate that information, which is necessary for making good laws. That their deliberations may be free, he does not take upon him to enter within their walls; or if, sometimes, his presence be necessary, of all his power, nothing enters with him, but the genius and the vigour of his mind. This picture, which might be mistaken for the dream of some Grecian or English philosopher, is supported throughout by exprefs texts of the barbarian laws.

• These are the words (at least nearly the words) of this reviewer. If he be the same man, who, by being a French legislator, qualified himself to be a French murderer, his testimony of this ancient freedom is more valuable still. If he be not the man, and if he be still alive, I beg most earnestly that he will forgive me. I am miserably ignorant (that is, as ignorant as most people have been all along of what was doing there) of the events in France since the tenth of August. But I certainly think there is some Garat among the fiends of Paris. If there be not, or if this be not the man, I request again that he may forgive me.

It is a little unfortunate for Mr. Wilde, that he should not, before he wrote, have made himself acquainted with all the facts to which he might have occasion to allude. In p. 30 of the Dedication, he seems to have classed Marat and Brissot, as members of the constituent assembly.

Free Thoughts on the Spirit of Free Inquiry in Religion; with Cautions against the Abuse of it, and Persuasives to Candour, Toleration, and Peace, amongst Christians of all Denominations. By Daniel Turner, M. A. Small 8vo. 2s. sewed. Johnson. 1793.

THAT in any country and age, more particularly our own, a discussion of this subject should be called for, is matter of painful reflection. Little attention, however, to what hath lately passed, and is at present passing, will suffice to shew, that, in writing this volume, the author hath been neither idly nor unseasonably employed.

The heads under which the subject is considered, are :—The Necessity and Importance of Free Inquiry :—The Necessity of great Caution and Circumspection in our Inquiries :—The Necessity of adhering to first Principles :—A fair unprejudiced Study of the Scriptures recommended : and to these are subjoined, Concluding Reflections.

Amongst other prefatory observations, the following is worthy of notice :—

‘ The author begs leave here to add, in the first place, that these reflections are really those of a man upwards of fourscore, who, from his earliest youth to this day, has made religion his particular study ; considered the subject again and again, and deliberately weighed the various opinions about it, which have so unhappily divided the Christian church, as they came in his way ; and this with all the impartiality of a sincere lover of truth. The candid consideration of this circumstance, he hopes, will apologise to the critical reader for the want of vigour in the sentiment, and accuracy in the composition of the work before him ; and also serve to moderate the zeal of the young bigot in favour of his party notions, on the infallibility of which he is apt to depend with such decided confidence ; a confidence which (if capable of the least degree of serious reflection) he will find grow weaker as he grows in years, and improves in understanding.’

Though we do not meet with much that is entirely new, we are pleased to find many topics insisted on which are not only important, but from the manner in which they are treated, intitled to particular notice :—

‘ Dr. Price, in a note, page 14, of his *Sermons on the Christian Doctrine*, tells us, his friend Dr. Priestley acknowledges, “ That he does not think himself bound to believe an opinion, merely because it was held by an *Apostle*.” What is this but calling in question *apostolic inspiration* ; and acknowledging that the *Apostles* have said some things about JESUS CHRIST, and his great salvation, which
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the doctor does not approve? All appeals, therefore, to the BIBLE, in our disputes with Dr. Priestley and his followers, must be to no decisive purpose; for they will of course, whenever their cause requires it, appeal from that to an *higher tribunal, the infallibility of human reason*, weak and imperfect as it is, and this in matters of pure revelation!!! How lamentable that a man of Dr. Priestley's abilities and learning should be so egregiously mistaken! * *

Again:

'There is nothing more common amongst our religious disputants, than to take it for granted, without the least hesitation, that *their own system of opinions is, and must be right*. Hence they not only contend with their opponents, but even read the Scriptures, not with any design to discover the truth, but to establish their *own* idea of it. They fix the stamp of infallibility upon their peculiar notions, and set all farther investigation at defiance. This is a conduct far from rational; it is absurd even in the extreme; their case, though so dangerously erroneous, is desperate, out of the reach of all the ordinary means of recovery.'

After having deduced, from general principles, *the indispensable necessity of separate societies and different modes of worship*, Mr. Turner proceeds:

'What edification or comfort could a strict *Trinitarian* find in a constant attendance upon the public worship of the strict *Unitarian*? or the latter, in his attendance on that of the former? the *Trinitarian* would think, with painful concern, that the *Unitarian* robbed the SON, his dear Redeemer, and the HOLY SPIRIT, his sanctifier and comforter, of the *glory due to their names*, and which he rejoices to give them. On the other hand, the *Unitarian* would consider the *Trinitarian* as no better than an idolater in fact, though not in intention, and feel his indignation kindle at the idea.

'The pious *Calvinist*, who is zealously attached to the peculiarities of his system, and is desirous of receiving the *sincere milk of the*

* * The doctor, in his Letters to the Philosophers of France, page 38, flatly denies the divine inspiration of the Scriptures; the Apostle affirms it, Gal. i. 12. 2 Tim. iii. 16.—Which shall we believe?

'The author of these reflections is not personally acquainted with Dr. Priestley: but by the report of many, who reprobate his peculiar opinions in religion, the doctor is a gentleman of such piety and virtue, and possesses so many amiable qualities, that even Jesus himself, beholding him, must love him, as he did the young ruler, of whom we read in the gospel; though at the same time say to him also, "One thing thou lackest; go thy way; lay aside the idea of the absolute infallibility of thy own reason, and its all-sufficiency to judge of every circumstance in the ways of God, or the dispensations of his grace to man, in which thou trustest with such decided confidence, and with the humble docility of a child, learn of me, and thou shalt possess treasures of heavenly knowledge, to which thou art now a stranger."

word, so as to grow thereby, in the knowledge and grace of CHRIST, believes those peculiarities *essentially necessary* to that end; and imagines, at least, that he feels the thought of being one of the chosen objects of special and discriminating grace warm his heart, and inspire it with the most lively gratitude and love to GOD; animate him in his course of duty, render sin more hateful, holiness more desirable, CHRIST more precious; and, in a word, build him up in the power and comforts of the divine life; and, therefore, gladly attends the preaching and prayers that favour most of what he calls the *distinguishing doctrines of the gospel*; and without which he would think the finest preaching in the world no gospel at all, and that his soul would be starved for want of its spiritual food, if obliged to sit under it.

‘ On the other hand, the serious Christian, who considers those peculiarities as not only unscriptural, but also as greatly depreciating the divine goodness to the children of men, and totally inconsistent with it, would feel himself very uncomfortable, and the seasons of worship even painful trials, were he obliged to attend the preachments and prayers fraught with the peculiarities of *rigid Calvinism*; but would find his whole soul filled with devout admiration, love, and praise, at the hearing of the *universality* of the divine grace; that the blessed JESUS *tasted death for every man; was a ransom for all; a propitiation for the sins of the whole world*. He would tell us that this more enlarged idea of the benevolence of the DEITY, not only did the highest honour to the divine perfections and government, but also, at the same time, afforded his mind the sweetest consolation, and the most animating motives to repentance and holiness, by giving him not a *precarious and uncertain hope*, but the most *absolute assurance*, that JESUS CHRIST *did so love HIM as to give himself for him*: that the blessings of his gracious salvation are as free for him, as for any other; that, therefore, confessing and forsaking his sins, he shall most assuredly find mercy; and consequently that to continue in sin in the face of such *universal goodness*, and the peculiarly endearing motives to forsake it thence arising, would be the basest ingratitude, and bring upon his soul the tremendous guilt of *denying the LORD that bought him*! he would tell us, that while this idea of redeeming grace gave a more lively ardour to his love of GOD, it also expanded his heart with the most benevolent concern for the happiness of all mankind; disposed him to consider and treat them as his brethren, the children of the same father, redeemed by the same precious blood, to the possibility and hope of the same salvation.

‘ With such sentiments impressed on his mind, he would be miserable to be deprived of the opportunities of hearing of what he esteems, not only wholesome and sound doctrine, but perfectly *scriptural*, and *essentially necessary* to his edification and comfort.

‘ And with respect to the *form* of religious worship, the lofty arch
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of the cathedral, the solemn gloom which the Gothic stile of architecture spreads through it, fills the mind of the *honest churchman* with a kind of sacred awe: the high opinion he has from his childhood been taught to entertain of the doctrine and worship of a church, established by all the legislative powers of his country, and sanctioned by even the blood of so many martyrs; the high dignity and splendor of its bishops; the dress of its priests; the gravity of its prayers; the bowings, and other ceremonious parade of its service; all conspire to warm his heart, and draw out his affections, with, what appears to him, a pious ardour towards the great object of his devotion, and give him peculiar satisfaction and pleasure;—while the *conscientious dissenter* thinks he sees so many errors, if not in the doctrines, yet in the constitution and discipline of the established church; so many humanly invented ceremonies, bordering on superstition, and at the same time finds her making such high claims to implicit obedience to her authority, and even that authority dependent entirely upon the will of the state, that he cannot, without doing violence to his conscience, and essentially prejudicing his best and dearest interest, stately attend its public worship, and give himself up to its government. He thinks highly of the importance of maintaining the rights of private judgment, and religious liberty, which that church denies him; and prefers what he esteems a more apostolic constitution and discipline of Christian societies, and where he thinks he finds a more scriptural form of public devotion, much better adapted to his moral taste, and his growing improvement in piety and virtue, and therefore seeks to worship his God, in a manner consistent with his principles.

‘That eminently sober and peaceable body of conscientious Christians, commonly called *Quakers*, sincerely think they perceive these and many other weighty reasons for *dissenting*, not only from the established church, but from us all; and that, in order to their worshipping God according to the dictates of his HOLY SPIRIT, and their *inward* experience and enjoyment of his blessed presence, they think it is their indispensable duty to form themselves into distinct societies, though united amongst themselves by one peculiar bond of Christian fellowship, and to carry on the great business of Christian worship and discipline, in their own peculiar way; which *they feel* much better adapted to their spiritual edification; and would sacrifice even their lives, if called to it, in support of the testimony they bear to what they judge the TRUTH, against the spirit of the world, and all human inventions in religion; and who that reverences conscience would not indulge them?’

‘From this view of things, it appears highly reasonable that the same liberty should be allowed not only to these, but to all other religious sects amongst us; Methodists, Moravians, Papists, New Jerusalemites, &c. &c. while they appear to carry on the business of social worship in the fear of God, in a peaceable manner, and a sincere concern to promote the interest of piety and virtue.’

In this extract, who can deny that reason and religion unite?

The author, as a Protestant Dissenter, feels himself called upon to defend himself and his brethren from the charge of republicanism, that has of late been so often alleged against them, and particularly for aiming at the destruction of the church. Part of what is advanced upon these heads, it will not be useless to cite :

‘ The violent partizan of the established church tells us, in his usual tone of over-bearing angry zeal, that the *dissenters* are all republicans, and consequently sworn enemies to both *church and state* ; and on this ground endeavours, by all possible means, to excite the jealousy and indignation of the ruling powers against them, and persuade them to exercise some of their wholesome severities upon such *pestilent fellows*. Whereas, in fact, taking all the dissenters together, there will scarcely be found one in a thousand, a real republican, or an enemy to our present constitution. However, it is certain that *republicanism* is by no means the necessary consequence of *dissenting* from the established church ; and that there are really more republicans within the pale of the church (at least nominally so) than amongst the religious part of the dissenters ; even the *famous Thomas Paine* declares he is not a *Presbyterian* ; and there is no doubt of the truth of his declaration. In fact, the main body of the violent sticklers for *liberty*, and particularly for *republicanism*, are *Deists* or *Atheists*, men of no religion at all. So that the high churchman, in the eagerness of his zeal for the safety of the church, has thrown himself upon a wrong scent, and miserably mistaken the object of his resentment.

‘ There is, indeed, no *fact* in the world more notorious, than that the *generality of Protestant dissenters* have been for a long series of years, and still are, steady, zealous, and sincere friends to the Protestant religion, under whatever external form it may appear, and to the civil constitution of this country, as settled at the Revolution ; particularly so to the succession of the crown in the *illustrious House of Hanover*. In the rebellions which took place in the years fifteen and forty-five, the Protestant *dissenters* were amongst the foremost that distinguished themselves as truly loyal subjects. Not a man of them appears amongst the adherents to the pretender, which is more than their enemies can say of themselves ; and they have continued the same attachment to this day. Some few amongst them, indeed, (though a very few) provoked by the insolence of the persecuting zealots on the other side, may have discovered too great vehemence in favour of their civil and religious rights and liberties, particularly respecting the *real of the test laws* ; and may have talked and written in a stile too peremptory ; but their conduct has been sincerely condemned by the general body ;—for, though they consider those laws as unjust and oppressive, respecting themselves, and calculated

culated to expose religion to the scorn of its enemies, by prostituting one of its most sacred institutions, to serve political purposes, which after all it does not serve, as it avails only to the exclusion of the honest conscientious Christian, and opens the door to the profane and vicious infidel;—yet they mean not to seek deliverance from these evils, but in a fair, open, peaceable, constitutional way; which they certainly have a right to do.

‘ However, this over-eager zeal, on their part, has, unhappily, awakened the very irritable *spirit of high churchism*, and put it into a terrible ferment; so that the poor, ignorant, affrighted multitude, possessed by it, can scarcely *talk*, or even think of any thing, but of the imminent *danger the church* is in, from the machinations of the *dissenters*. And, to enforce the tremendous idea the more effectually, we are reminded of the ruin brought upon it by the abettors of the *Oliverian democracy*. This outcry leads our touchy dissenting brethren, to remind us, on the other hand, of the persecuting tyranny of the church party in 1662, &c. when so many of their forefathers, and their families, were *ruined*, as to this world, *merely* for worshipping God according to the dictates of their consciences; and, with serious concern, observe how much of the same persecuting malevolence now possesses the heart of the high churchman—how ardently he pants for an opportunity of pouring out his indignation upon his non-conforming neighbours; and how eagerly he catches at every occasion, even the most innocent, of representing them as a dangerous set of people, aiming at the destruction of both *church and state*, than which nothing can be more false, unjust, and slanderous.

‘ Instead of thus provoking one another to discord, hatred, strife, and thus mutually inflaming the malevolent affections of their depraved nature, would it not be infinitely better, to *provoke one another to love and good works*?—To cherish the generous spirit of Christian candour, and mutual forbearance? study the *things that make for peace*, and tend to edification in the divine life? Certainly it would:—It would be far more becoming the Christian character, to which they pretend, and most effectually promote their mutual happiness. It is *afflicting*, yea even *astonishing*, to a considerate mind, to see such monstrous inconsistency and extremity of folly, as that above hinted, amongst people professing the wise, the benevolent, the peaceable religion of Jesus.—If Christians, indeed, as both sides pretend, (and many of them are) are they not the children of the same heavenly Father?—Do not they hold the same general principles of religious faith and practice?—Trust in the same mediator, and entertain the hope of the same eternal life and glory?—Why then hate, vilify, and persecute one another?—Why should one party claim a right of judging for themselves, in the important business of religion, and not allow the same liberty to the other, when neither will dare to set up for infallibility?—If there be in the world,
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any one particular ecclesiastical constitution, to which the actual enjoyment of that liberty, in *its fullest extent*, can be *really dangerous*, it must be, because such constitution is founded upon wrong principles; for, it is certain, that such liberty and pure evangelical truth can never be at variance, or in the least degree prove injurious to each other.'

The exculpatory resolutions of the Dissenters as a body, are annexed by way of Appendix.

Roman Portraits, a Poem in Heroic Verse, with Historical Remarks and Illustrations. By Robert Jephson, Esq. 4to. 1l. 7s. Boards. Robinsons. 1794.

THERE is something in poetry so adverse to the veracity of history, that we cannot highly applaud his judgment who attempts to blend them. But when we perceive the characters of the ancient Romans delineated, merely to expose their republic to contempt, and numerous attacks on that of France intermixed, we are at a loss which most to admire, the author's want of judgment or of candour. It has, indeed, struck many, as a great singularity, that, while no author has yet appeared of such excentricity as to drag in the French affairs, as highly laudable, or to put heterogeneous notes in their praise; yet not a few have arisen to condemn them, as it were by surprise, in this irregular way. On which side the want of judgment lies, is left to the reader. For our part, we cannot indulge in such unexampled flights of eloquence. We seek not to exasperate the French republic by censure, because it may last, and we may repent having sown seeds of enmity and bloodshed; because we are afraid of the character assigned, in scripture, to him who scatters firebrands and death, and saith, am not I in sport? And because the French will be as little influenced by such censures, as if they came from an hospital for lunatics. Yet less are we disposed to praise; for praise is sacred to virtue. In the French republic we see the hand of heaven; and adore in silence.

Mr. Jephson is already known by one or two dramatic pieces, now seldom acted, and seldom read. On opening his thick volume, and seeing the pretty portrait prefixt, we concluded that this was a juvenile work, written by some young officer of the guards; till in the Dedication, dated from Dublin Castle, we found that the author had been a school fellow of Mr. Malone. The portrait, we suppose, must have been painted twenty years ago, and has the merit of forming a striking contrast to the engravings of ancient Romans introduced. If old Cato knew that he were to be judged by such

a spruce

a spruce stripling, he would exclaim, 'Slaves, bring me a *ferula*!'

But to proceed to this work, printed in the best manner, upon excellent vellum paper, and in truth a book of quality, we wish the author had quoted the words of St. Foix, or at least the page, in his Preface, p. v. for after the *translation* from the French, noticed in our Review for August, p. 390, we rather suspect Mr. Jephson's candour to the language, as well as to the people. In justice to him, we transcribe the following extract :

'I may presume it will not be necessary to make any apology for opinions expressed in several notes, where modern politics and recent events are assimilated with ancient. Mine have been dictated by real admiration of, and reverence for, the most excellent constitution, and the happiest form of government, that ever regulated human affections and conduct. During the short prevalence of French superiority, which was attended with the dispersion of the most noxious and abominable principles, it seemed to me next to a tacit approbation, not to endeavour to expose them. To hazard the demolition of the august fabric of the British constitution, in attempting to remove some trifling abuses which may adhere to its surface, would be like the wisdom of pulling down St. Paul's or Westminster Abbey, because a few swallows happened to plaister up their nests against the corners of the windows. Minute inspection is requisite to discover them; and how pitiful must be the genius which can overlook the grandeur of the whole, to dwell upon such blemishes !

'A superficial similitude between the Roman republic and France in her revolutionary disorder, occurred so frequently, that not to perceive it would have been blindness, and not to have sometimes expatiated upon it, pusillanimity.

'There is one remark not made in the notes to this poem, which ought to have a place somewhere. The infidels of France, when exalted into the seats of legislation, began with a policy directly opposite to the practice of every other state pre-existent to them. They commenced by taking off from human appetites all restraint from religion; and of course they dissolved with the ancient form of government, every bond upon conscience, and every obligation to virtue. The consequences have been correspondent. Let me not be suspected to be a favourer or friend of the old constitution of France, for I think nothing could make it appear tolerable, but the anarchy by which it was succeeded; yet even this they attempt impudently to varnish over by false names, and perverted examples. Alas, good Brutus! we have heard thy virtuous spirit, thy mild genius, appealed to, for the sanctification of every crime which can stain the black catalogue of human villainy. France has made thee the patron, the tutelary god of atheists and regicides; and thy fair name

name is invoked to reconcile the world to oppression and cruelty, to robbery, parricide, treachery, and massacre. Cæsar would have fallen by some other hand, could'st thou but have foreseen that such disgrace was reserved for thy memory.'

In p. xv. our poet joins the ridiculous cry against the atheism of the French, as if a nation of atheists ever existed, or could exist. We wonder that he has not praised the real methodism, and true piety, of British soldiers and sailors; the innocence and holiness of the Austrians and Prussians; the disinterested benevolence of the Dutch. In truth, real religion is equally unknown to them all—the French we fear have *only* laid aside their hypocrisy.

A long and dull Preface is closed with the praise of some eminent Irishmen, in which we join, excepting in one instance; for we cannot perceive how a modern editor of dramatic works, and who has written nothing himself worthy of notice, can aspire to fame, except among his friends.

The poetry of this work is among the most insipid, prosaic, and unmusical, which we ever perused. As a fair specimen, we shall first select the beginning:

‘ Bright source of life, intelligence, and song,
Rolling unseen the harmonious worlds along,
By thy benignant will to man was given
To rule his earth, and hope thy future heaven:
Unlike the camp-born tyrant, who on high
Hung his vile law to snare the straining eye,
Thou by renew'd examples, broad and clear,
As empires rise, decline, and disappear,
Shew'st to the creatures of thy breath below
What thou permit'st, and they were form'd to know.
And since the social system was begun,
Whether the many rul'd, the few, or one,
Though mighty names, though many a towering state
Conspicuous far, at length have bow'd to fate,
None yet from time's immeasurable womb
Has sprung more great than all-subduing Rome.
Kings, consuls, tribunes, and dictators past,
In abject slavery she sunk at last.
Long ere the Goth had sack'd her strong-bas'd-towers,
And dullness roosted in Ausonian bowers,
Wisdom's griev'd eye foresaw her empire doom'd,
When her own walls her ancient worth entomb'd.

‘ Sons of proud Albion, studious mark her curse;
Wind with the gradual deluge to its source;
See ere the modest boundaries were pass'd,
By virtue reverenc'd, as by judgment trac'd,

How, by her native springs alone supplied,
 Flow'd through the land her power's majestic tide.
 Ere vile Orontes to old Tyber's wave
 Convey'd the supple parasite and slave,
 And Ind's and Asia's reeking streams by turns
 Pour'd on th' unebbing sea their gorgeous urns,
 No shore with rank fertility was crown'd,
 Unwater'd none, nor by wild torrents drown'd.
 Think not, though tawdry superstition reigns,
 Where bold idolatry once aw'd the plains;
 Though the pale semivir's ambiguous throat
 Now pipes where Maro rais'd the immortal note;
 And heaven's pure light, by bigot monks explor'd,
 Shines less divine than pagan Tully's word;
 Though all her prouder monuments are gone,
 Vanish'd her triumphs, and her gods o'erthrown,
 The warning Muse for unimportant ends
 To youth a useless retrospect commends.
 While the keen eye each latent spring detects,
 And sees like causes generate like effects,
 In fair array the instructive lessons rise:
 So taught, 'tis easy virtue to be wise.
 In your own fame Rome's glories you may see;
 To shun her fall, detest her luxury.'

After gleaning a few particular flowers, we shall return to consider some larger passages, and then leave this poem to the judgment of the reader.

- ' The pagan creed, *with motley legends full,*
Amus'd the enlightened, and amaz'd the dull.' P. 11.
- ' Grim death, and priests more grim, *with Stygian gloom,*
Plung'd the warm breathing creature in the tomb.' P. 14.
- ' To see the outlaw's, ruffian's, robber's brood,
Puff'd with pre-eminence of noble blood.' P. 19.
- ' Augustus bade the women *not appear,*
At fights within the ghastly theatre.' P. 31.
- ' The vacant steer he views with *wicker'd food.*' P. 45.
- ' Asiatick looms the Latian web depose,
And the rough virtues by which first they rose.' P. 52.
- ' For beechen bowls wax'd bright for homely use,
From gold engrav'd they quaff'd the racy juice.' Ibid.
- ' Keen as the *noiseless glider* through the brook.' P. 54.
- ' A thundering voice, and visage *truculent.*

A living column seem'd he in the wars,
Hewn from a quarry by the sword of Mars.' P. 55.

But, to pass many such passages, we proceed to p. 126.

- ' But pity temper'd his *humaner* rage.
- ' Affrights and desolates the *pestful* plain.' P. 129.
- ' As down the *o'er-seeth'd* cauldron's brazen sides. P. 135.
- ' That last of *rules*,—a lawless populace.' P. 151.
- ' We join the tempest of her frantic tongue,
And cry — Rocks, storms, and *juster* gods, revenge the
wrong!' P. 199.

To plan this poem pretends not : it is divided into sections, intitled, General Character of the Romans, Numa Pompilius, Lucius Junius Brutus, Tribunes, Coriolanus, &c. and is illustrated with notes often as puerile as the text is prosaic.

We now return to consider some other passages, which seemed to demand separate notice.

Our author, with equal want of candour and petulant superficiality, in p. 19, brands the Roman republic, because the fathers had power of life and death over their children. He delights in amassing the faults of Rome ; and repeatedly says that *declaimers* alone can praise her virtues. A wilder declaimer than himself cannot exist. He quite forgets that Rome was an instrument in the hand of heaven for the civilization of mankind ; that, had not the Romans conquered, the west of Europe might have remained barbarous, and our poet would never have spun verses in Dublin Castle. To collect the crimes of republics, is as easy and as just, as the labour of the French author who has made books on the crimes of kings. ' The crimes of men' would answer either design.

It is surprising that our author, when he blames Montequieu, p. 65, for asserting that Sylla had a real republican spirit, did not perceive that his dereliction of the dictatorship was alluded to by that great writer. Goldsmith's Roman History, quoted p. 67, is excellent authority !

The character of the Carthaginian senate we shall transcribe, but we hope our poet has no modern allusion :

- ' A sordid, sanguine, false, inconstant herd,
(The soldier's plague) at once despis'd and fear'd ;
Cold hearts, and boiling veins, and clamorous tongues,
Cause and proclaimers of the people's wrongs ;
Just perch'd like birds of baleful note on high,
To feed and scream, while famish'd veterans die.'

In p. 96, Mr. Jephson, in order to account for Cicero's
2 aversion

aversion to monarchy, exprest in many of his writings, says that his conception of this power was only that of an absolute monarchy, obtained by conquest, and maintained by the sword! As if that great writer had been a complete stranger to the history of his own and former times! But our poet knows Tully's *conceptions* so well, that he reminds us of the French marquis, who, to evince his learning, exclaimed, on seeing his works in a large library, 'Ah Ciceron, mon ami, je te connois bien! c'est le même que Marc Tulle.'

Our poet informs us, p. 203, that Thomson's *Seasons* will give the mere English reader a better idea of the *Georgics* than any translation. Mr. Jephson's critical powers are of the exact standard of his poetical genius. The *Georgics* are a *didactic* poem on agriculture; the *Seasons*, a *descriptive* account of the year. Mere descriptive poetry was totally unknown to the ancients.

Speaking of Britain and France, p. 245, the author inculcates, in harsh verse,

'Wrote to the rumbling of his chariot wheels,'

that the enmity between France and England is radical, and must be perpetual. When the late commercial treaty between the countries was concluded, Mr. Jephson would, with the other treasury writers, have held a very different strain. The principle we reject as diabolical; for we regard all mankind as one family, and war as the work of dæmons. The religion of Christ, the Prince of Peace, teaches an entirely opposite doctrine—yet our poet is a Christian, a warm enemy of irreligion! In a mere political view, this tenet is the reverse of wisdom; for France is the more powerful country; and if eternal enmity, a war *ad internecionem*, be the word, *Vae victis!*

The *innocence* of the queen of France, p. 247, has never been proved: well-informed writers term her a second *Messalina*. But we are reserved to the dregs of time, to an age in which all virtue and vice is confounded, and all truth is sacrificed on the altars of party; party, the poison of the mind, the bane of reason. Far be from our friends that opiate cup of frenzy and folly!

The praise of Blackwell's Court of Augustus, p. 257, amused us much. It is a pretty book, ornamented with cuts, like Mr. Jephson's, and tells us how Mæcenæ got into his post-chaise, &c. We recommend to Mrs. Newberry to abridge both the works, for, if sewed in elegant gilt paper, they would sell.

The praise of Sylla, a tyrant, for refusing any reference to the people, p. 259, is excellently adapted to the present day:

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that of the British troops contrasted with the dregs of mankind, is equally admirable, and shews that our poet has studied logic.

In p. 267, our author rails against Athens, with his usual candour and consistency, for punishing the ambition of many of her illustrious citizens, the subjects of our admiration in history. Athens was a democratic state, and hence Mr. Jephson's enmity: but his superficiality prevents his observing that it was the very form of her government which produced these sublime characters, and their punishment arose from the axiom *salus populi suprema lex*. In Persia, a despotic government, no illustrious men were banished. What is the reason, Mr. Jephson? Because none existed.

Again, p. 269, it is said that all the oppression of French despotism, from the time of Louis XI. is balanced by the atrocities now committed in France in one day. To silence this trite exclamation, it is sufficient to observe that despotism is the pestilence, revolution the earthquake, of a state. The former works in silence, in the cruelty lingering, but unseen, the pangs of poverty, misery, emigration, gradual depopulation, ruin. The latter is noisy and public; and attracts universal attention by open violence. In the body politic, the former is a consumption, which conducts to inevitable death; the latter is a bleeding, which startles the eye, but frequently leads to a renewal of health. By French freedom, to indulge an extravagant calculation for the sake of argument, a million of people may have perished: in consequence of the freedom and ease of the middle ranks, and the poor, her population may, in ten years, be increased six millions. Gain of population, by this apparent destruction, five millions. Take Spain, her neighbour, for an opposite example: her population, in the year 1480, was about fourteen millions: it is now about nine millions: lost five millions. Compute a generation at thirty years, and proceed gradually by one million lost in 1550, two in 1600, three in 1650, four in 1700, five in 1750; and add their descendants by generations, and how many millions have perished in Spain, not by the guillotine, but by the slow poison of despotism! The open cruelty of the French we abominate; but cannot bear to see reason insulted by prejudice.

In p. 273, our poet warns us against confounding the *Populus Romanus*, and the *Plebs*; for the former comprises the *senators*. So Mr. Jephson has never heard of the *Senatus, Populusque Romanus*! His contempt and detestation of the *mob*, p. 272, 273, may be well applied in particular instances; but, if such prejudices are to be inculcated as general maxims, what becomes of Christianity? Was not Joseph a carpenter; and the apostles and disciples of Christ, part of the *mob*? Are
not

not the poor the peculiar care of our Saviour, as he often expresses? But poverty and industry are even become matters of scorn and enmity, in the eyes of flagitious wealth. *O tempora! O mores!*

We have wasted too much time in the refutation of our author's petulant absurdities. To those, however, who can agree with all his prejudices, the work will afford entertainment. We are too old to join the new tribes and tenets of aristocrats or democrats; but, while we breathe English air, we shall ever regard the enemies of rational freedom as the common foes of mankind.

An History of the Christian Church, from the earliest Periods to the present Time. By G. Gregory, D. D. Joint Evening Preacher at the Foundling Hospital, and Curate of St. Giles's, Cripplegate; Author of Essays Historical and Moral, &c. 2 Vols. A new Edition, corrected and enlarged. 8vo. 14s. Boards. Kearsley. 1794.

THE first edition of this useful and interesting work was noticed with some commendation in Vol. i. New Arr. p. 195. The present edition demands our attention from the considerable additions and improvements which it has received.

In our review of the bishop of London's Sermons, and on other occasions, we have endeavoured, as sincere friends to the national church, to enforce the necessity of paying a proper regard to the claims of learning and talents in the distribution of preferments; we were therefore surprised to find, in a dedication to the bishop of Durham, prefixed to these volumes, the following passage:

'Few persons have less obligation in a pecuniary view than I have to the Church; few have less sanguine hopes of preferment than I entertain; and the evening of my life, which is fast approaching, will necessarily preclude both the desire and the enjoyment of it.—I shall probably die as I have lived—a curate. I do not, however, on this account repine. I am not so unreasonable as to think that the revenues of any establishment can be so extensive as to gratify the views of every candidate; nor so vain as to imagine that my merits or services entitle me to any extraordinary share: and I mention the circumstance chiefly to prove that, though a clergyman of the establishment, I can write in its defence as disinterestedly as a layman; and that I am neither influenced by the fear of losing my present preferment, nor by the hope of new acquisitions.'

These sentiments, notwithstanding the observation expressed

in the close, favour too much of misanthropy; and we trust we are warranted in saying, that there exists too liberal a spirit in our ecclesiastical rulers, to permit any man of real genius and learning, who exerts himself laudably in 'the cause of truth and piety,' to 'live and die a curate.'

Among the valuable additions to these volumes (which we have carefully compared with the former) we find a very accurate statement of the faith and doctrine of the primitive Christians in the four first centuries. In the first century the doctrines are quoted, with proper references, from the New Testament; in the second we have the Creed of St. Irenæus, with references to others of the fathers; in the third, the Creed of Tertullian, &c. and in the fourth, the original Nicene Creed; that which is used in our church under that title, being a more recent compilation. The following is the Creed of St. Irenæus, which our readers will see has served as the basis of that which is called, in our liturgy, the Apostle's Creed.

'The church, says he, which is dispersed through the whole world, even to the ends of the earth, has received from the apostles and their immediate disciples, the belief in one God, the Father Almighty, the maker of the heaven, the earth, and the sea, and all that in them is; and in one Jesus Christ, the Son of God, made flesh for our salvation; and in the Holy Ghost, who by the prophets revealed the dispensation and the coming of our beloved Lord Jesus Christ, his birth by a Virgin, his passion, his resurrection, his ascension into heaven in the flesh, and his advent from heaven in the glory of the Father to the gathering together of all things, and the raising up of the flesh of all mankind; that in Christ Jesus our Lord, and God, and Saviour, and King, according to the good pleasure of the invisible Father, every knee should bow, of things in heaven, of things on earth, and of things under the earth, and that every tongue should confess to him; and in all things he will execute righteous judgment; both the evil spirits and the angels who sinned and became apostates, and the impious, the unjust, the breakers of the law, and the blasphemers among men, he will send into everlasting fire; but to the just, and holy, and to those who keep his commandments, and remain in his love, whether from the beginning, or whether they have repented of their sins, he will give life, and incorruptibility, and glory for ever.'

The following is part of a very curious note on the celebrated story of the Seven Sleepers, by a learned friend of the author, the rev. Mr. Henley, of Rendlesham:

'The trite remark, that a story loses nothing by telling, will in no instance more pertinently apply than in this; for however absurd the

the tale of the Seven Sleepers hath been deemed, yet, strip it of its legendary trappings, and the absurdity will at once vanish. It is no uncommon thing, even in our own climate, to find dead bodies, which have resisted, by means of a skilful preparation, the ordinary process of dissolution, for a much longer period than that here assigned. It requires therefore no great stretch of faith, to believe that the bodies of these seven martyrs might, in consequence of being properly embalmed; have been found uncorrupted, and their limbs flexible. That their sleep was that of death, is obvious to be inferred; for not only in the Scriptures is death denominated a state of sleep, but particularly in the language of their time. Thus a burying-place was termed κοιμητηριον, cœmeterium, that is, a preservative of those who sleep, from κοιμαω, to sleep, and τηρω, to preserve.

In the second volume we find an excellent, though concise history, of the Reformation in England and Scotland, which is also new. As a specimen, let the following account of the horrid persecution of the Protestants under queen Mary suffice:

‘In the third parliament of Mary, in 1554, the queen obtained a reversal of the attainder passed by her father against cardinal Pole, who in the quality of legate from the holy see exhorted the queen and the parliament to return to the sheep-fold of the church. Both houses of parliament agreed to an address to the queen and her husband, to intercede with the legate, and through his mediation to effect their reconciliation with the Romish see. All laws passed against papal authority were repealed, public rejoicings took place, and Pole bestowed upon the whole nation a plenary absolution. The state of religion therefore, on the whole, now was reverted to that in which it appeared in the former part of the reign of Henry VIII.

‘The next measure to be considered was that respecting the treatment of heretics; and the different dispositions of the more gentle and politic cardinal, and of the proud and intemperate chancellor, occasioned considerable difficulties. Pole conceived that the most effectual method to extirpate heresy was to commence by an entire reformation of the manners of the clergy, whose ill-conduct and ignorance were a reproach upon their doctrines, and in general the cause of heresy. Gardiner thought the strict execution of the laws against the heretics the best remedy that could be applied; and the queen, too earnest to accomplish the end, to be solicitous about the means, was desirous to adopt both projects at the same time. No sooner had the parliament risen than a solemn procession took place, in which Bonner presided, carrying the host, and a number of bishops and priests followed, returning public thanksgivings to God for having permitted a reconciliation between the people of England and the apostolic see. This ceremony gave so much satis-

faction to the court, that it was appointed to be annually celebrated, and was denominated the *Feast of the Reconciliation*.

The meditated persecution soon after took place, and several eminent persons were condemned to the stake. These cruel executions had their customary effects; they united the interests of the persecuted party, and excited the censures of the moderate. Gardiner, alarmed for the consequences, resigned the management of these affairs to the fierce and sanguinary Bonner. Every circumstance of aggravated cruelty was inflicted upon the unhappy victims, and humanity recoils from the relation of their sufferings. The zealous queen restored to the clergy all the lands of which they had been deprived by her predecessors, and animated Bonner in his efforts for the extirpation of heresy. The bigotry and austerity of Mary had been increased by her adoption of Spanish counsels, and her natural peevishness was increased by her losing all hopes of producing a successor to the crown, and by the desertion of her husband, the unworthy Philip. The only alleviation, of which her melancholy appeared susceptible, arose from the destruction of the reformed party, and the restoration of several of the religious houses. Sixty-seven of the reformers suffered in the year 1555, at the stake, amongst whom was the virtuous Ridley, and the aged Latimer, whose primitive simplicity of character was a tacit reproach upon the luxury and false refinement of the Romish clergy.

The ruin of the chief of the reformed party in England had been previously resolved, yet the life of the illustrious Cranmer was spared till the year 1556. The utmost ingenuity of malice was employed to ridicule and increase the sufferings under which he laboured; and the credit in which he stood with the reformed party both at home and abroad made his opponents extremely desirous to procure a change in his opinions. For this purpose every effort was employed to produce a recantation of his sentiments; and, unfortunately for the peace of that short portion of life which remained to him, Cranmer, in a fit of weakness or of terror, signed his abjuration of the new opinions. The inhuman queen had, however, determined upon his destruction, but the knowledge of her intentions was concealed from the destined victim. Cranmer, however, immediately repented, with great anguish of mind, of the compliance into which he had been betrayed, and composed a confession of faith according to the real dictates of his conscience. He was condemned to the stake; and when taken from his prison to the church, previous to his execution, he discovered the utmost agitation, and expressed extreme remorse for having in a weak and unguarded moment been tempted to relinquish those principles for which he was willing to sacrifice his life. He was desirous to proceed in his exhortations to the people; but he was hurried to the stake, where he endured his severe sufferings with unshaken constancy, and appeared particularly desirous to expiate his fault by voluntarily exposing his right hand

hand to the flames till it dropped off, repeatedly exclaiming, "This unworthy hand!"

' Thus perished the distinguished leader of the English reformation, whose virtues and talents would have conferred dignity on a less important cause. His death was the prelude to several others. The principles of reformation were, however suppressed, very far from extinguished, and several secret meetings were held amongst the party, who continued to be supplied with books for their instruction and edification from their friends in Germany. Seventy-nine unhappy sufferers expiated the crime of heresy at the stake in 1557, and several more in the following year; great numbers died in prison; and the collective number of those who perished for the faith during these unhappy transactions, amounted to above six hundred persons, of whom five were bishops, and twenty-one ministers. The graves were even summoned to surrender the guilty dead. Martin Bucer, and Fagius, two German divines, who had been invited into England by Edward VI. were cited to appear and give an account of their faith; but as they had been interred some years before, they did not appear, and this contumacy was punished by their bodies being taken up, hanged, and then consumed to ashes.'

The language in this edition is in several parts greatly corrected and improved; and we may safely recommend the work as a valuable acquisition to all who wish a fund of information in a small compass, concerning 'the rise, progress, establishment, and reformation, of the religion we profess.'

The Dissertation on the Vision of Constantine, by Mr. Henley, which forms the Appendix to the first volume, discovers a fund of sound erudition, and considerable talents for critical investigation.

Experimental Enquiry concerning the Natural Powers of Wind and Water to turn Mills and other Machine depending on a Circular Motion. Also an Experimental Examination of the Quantity and Proportion of Mechanic Power necessary to be employed in giving different Degrees of Velocity to Heavy Bodies from a State of Rest; With four Plates of Machines. By John Smeaton, F. R. S. 8vo. 4s. 6d. Boards. Taylor. 1794.

THIS is a republication of two papers in the Philosophical Transactions; for the former of which, read in 1759, Mr. Smeaton had the honour of receiving Sir Godfrey Copley's medal; the latter was read in 1776. The name of Mr. Smeaton is so well known by the variety and utility of his labours in different parts of England, that this republication of the very

ingenious experiments on which his practice in various instances was founded, must recommend itself to every practical mechanic, who has not an opportunity of consulting the volumes in which these memoirs were originally invented. He will from hence see the accuracy, with which our author conducted his experiments, and by comparing his results with the estimates in the erection of modern structures, observe the improvements that have been, or are capable of being, made in this most useful part of philosophy. As the papers have been noticed in our former volumes, we shall only add here, that the conjecture of Mr. Smeaton, on the maximum of work performed in proportion to the water expended on the mill, is confirmed by the elegant theory of a writer in the last American Transactions. Mr. Smeaton observed, from his experiments, that the maximum was, when the velocity of the wheel was between one-third and a half of that of the water, lying nearer to a half than a third, and inferred, that one half seemed to be the true maximum, if nothing was lost by the resistance of the air, &c. Parent, Desaguliers, and Maclaurin, determined the maximum by theory to be when the velocity of the wheel was one third of that of the water. Mr. Waring, in his paper, read 1792, determines it to be when the velocity of the wheel is one half of that of the water, in the following manner:

Three different velocities are to be considered, when a stream of water impinges against a wheel in motion. 1. The absolute velocity of the water. 2. The absolute velocity of the wheel. 3. The relative velocity of the water to that of the wheel, or the difference of the absolute velocities. Now the force of the water against the wheel has been generally estimated in the duplicate ratio of the relative velocity, but the stream being invariable, and the wheel in motion, the force is only in the simple ratio of that velocity. For the number of particles acting on one of the planes in a given time, and the momentum of each particle being respectively as the relative velocity, the force, according to the common theory, must be in the duplicate ratio of their relative velocity, with respect to this single plane: but the number of planes, acted on in a given time, is as the velocity of the wheel, or inversely, as the relative velocity, therefore the moving force of the wheel must be in the simple ratio of the relative velocity. Let V be the velocity, M the momentum of the fluid, v the velocity, P , the power of the wheel. $\therefore P - v =$, the relative velocity, and $V : P - v :: M : \frac{M}{V} \times V - v = P \therefore Pv = \frac{M}{V} \times \overline{Vv - v^2} =$ maximum, $\therefore V \dot{v} - 2v\dot{v} = 0 \therefore v = \frac{1}{2} V$.

Select

Select Views in the South of France; with Topographical and Historical Descriptions. By the Author of the Rhætian Alps, &c. 4 Numbers, Folio. 1l. 18s. Faden. 1794.

THIS new work of M. Beaumont vies with his former, on the Rhætian Alps, in elegance; and the typography and prints are singularly beautiful. As the prints form its chief merit, it is unnecessary to give many extracts: and we shall first lay before our readers a list of the engravings, delineated by the author, and finely executed in aqua-tinta, by Apostooli.

1. Harbour of Antibes.
2. Toulon.
3. Plan of the Harbour of Toulon.
4. Triumphal Arch at St. Remi.
5. Harbour, and City, of Marseilles.
6. Tunnel in the Canal of Orgon.
7. Entrance of the Bay of Toulon.
8. Temple of Caius and Lucius Cæsar, or Maison Carrée, at Nîmes.
9. Amphitheatre at Nîmes.
10. Antiquities.
11. The Tourmagne near Nîmes.
12. Pont du Gard.
13. Triumphal Arch at Orange.
14. Obelisque at Vienne.

As a specimen, the description of Tourmagne shall be chosen, as the least known.

‘Various have been the opinions and conjectures advanced by different writers, as to the occasion and time of the erection of this edifice. But as there are neither inscriptions nor bas-reliefs existing, which can prove with any certainty its origin, the author fears it is likely to remain a problem, difficult, if not impossible, perfectly to resolve. He can therefore only venture to offer to the public his own remarks on this subject, adding, at the same time, the dimensions and proportions of this fragment of antiquity, as taken by himself upon the spot.

‘This ruin, which certainly attracts the attention of the curious, more by its form and stupendous size, than by the beauty of its architecture, is called *Turris Magna*, or *Tourmagne*, signifying a Great Tower: an appellation which seems to have been given to this edifice of a much later date than that of its erection, probably owing to its being higher, and of course more conspicuous, than those which flanked the walls of the city; for it is evident that this could not have been its original name, as it has neither the form of what was called by the ancients a tower, nor even of any building made use of by the Romans for a similar purpose. It has, however,
from

from its extreme height and construction, been supposed to have been intended at first as a watch or signal tower, allowing that at that period the sea extended to Nismes, though, in the sequel, it will appear that it has been fortified, having been used as a fort in the reign of Charles the Seventh of France; but these fortifications were totally destroyed at the peace of 1629.

‘The author is led to suppose, from its remains in its present ruined state, that it was originally erected in honour of some great exploit relating to the establishment of the colony, or to some victory gained by the Romans over the neighbouring nations; in like manner as the Tubia in the county of Nice, which was a trophy erected by the senate of Rome, and which now exhibits the appearance of an old ruined tower, which has greatly suffered from the barbarity of successive ages. It stands on the top of a mountain which overlooks the town of Monaco, and, according to Strabo and Pliny, was the Trophæ Augusti of the ancients. Vide the Author’s Historical and Picturesque Travels to the Maritime Alps; a translation of which has been published in this country, without his consent, and which translation was noticed as an original work in the Monthly Review for March, 1793, page 308.

‘The following is a description of the Tourmagne, which is the subject of the annexed view. It was originally composed of four stories. The plan of the first was that of an irregular heptagon of two hundred and sixty-one feet and three quarters in circumference; and as it served as a base or pediment to the building, was a kind of solid, of twenty-five feet high, the greatest part of which is still remaining, but without any ornament. On the three eastern facades are niches of seven feet in depth, six in height, and four in width, which was doubtless intended for the reception of statues analogous to the erection of the edifice. The second story is thirty-one feet high, and only one hundred and fourteen in circumference. It forms a regular octagon, and is also without ornament, a cornice excepted, which appears to have originally surrounded the building, without either frieze or architrave. The entrance to it is towards the north-east; part of the door is still visible, which led to a stair-case that conducted to the summit of the edifice, but of which no part at present remains. A plan of this curious ornament of antiquity, sketched out in the annexed plate, will give the reader some idea of the form and variety of its cavities, which were very judiciously introduced by the Romans in the walls of the building, in order to diminish its weight or pressure. The form or figure of the third and fourth story was similar to that of the second, with only this difference; that these were decorated with a cornice and pilasters of the Doric order, of which there are some parts remaining. The total height of the building, in its present state, is eighty-three feet and an half; but it is a received opinion, that it extended only to one hundred and twenty-four; this calculation, however, cannot

cannot be known to a certainty, although great pains have been taken to trace the origin of its foundation, as also the æra in which it was erected.

But we must not dismiss this work without observing a singular defect, which struck us in the perusal. In the account of the plates, given at the end, the view of Antibes is from the north-west: the quadrangular fort, and Nice, are on the right; on the left, Antibes. But the plate is the reverse; Antibes on the right, Nice on the left. The last is just. In that of Toulon; Fort Malgue on the right; on the left, Balaguier, L'Aiguillette, Toulon. The plate the contrary, and right. In that of the Tunnel of Orgon, the road on the left occurs in the description; the plate puts it on the right. In that of the arch at Orange, the round towers on the right, are on the left in the plates. The view of the obelisque near Vienne has the same faults.

It is a shocking instance of carelessness to commit a work of elegance, and expence, to the public eye with such errors. The plates, we believe, are right: but the describer, having the reversed drawings before him, has perplexed his readers by his negligence. The interpretation of the letters A. Æ. A. on the Pont du Gard, p. 44, betrays gross ignorance: Æ. can never stand for *Est*; nor is A. the first letter of *Hadrianus*, as the name is always spelled in ancient monuments. The derivation of Avenia, p. 46, from *Ave Diana*, is truly puerile, not only in itself, but as applying the Catholic *Ave* to a Heathen goddess. Our author's intelligence, p. 47, that Petrarch's poems were published at Lyons, 1545, is alike surprising; the editions from 1470 to 1794 exceeding one hundred and fifty.

Lectures on Natural and Experimental Philosophy, considered in it's present State of Improvement. Describing, in a familiar and easy Manner, the principal Phenomena of Nature; and shewing, that they all co-operate in displaying the Goodness, Wisdom, and Power of God. By George Adams, Mathematical Instrument Maker to his Majesty, and Optician to his Royal Highness the Prince of Wales. 5 Vols. 8vo. The Fifth Volume consisting of the Plates and Index. 1l. 10s. Boards. Printed for the Author. 1794.

WE cannot but observe with satisfaction, every attempt to render philosophy easy and perspicuous, to divest it of its apparent mysteries, and to adapt it to the capacities of the young and uninformed. The pleasures and advantages of science cannot be too generally extended; and the authors
who

who are at the trouble of stripping it of the solemn attire, which renders it formidable in the eyes of those to whom habits of attention and study are not familiar, certainly are entitled to public encouragement. By philosophy the arts of life are improved, the views of the artist and manufacturer extended, and the various minutiae which lead to the perfection of domestic oeconomy and polished society, are attended to.

The highest excellence of an elementary treatise, is that of a judicious selection from the discoveries of others, and a clear arrangement of the materials so acquired. Considered in this view, the author's former productions are known to possess considerable merit, and we may venture to say, his reputation will suffer no abatement from the publication of these Lectures.

Of our author's views in undertaking this work, we cannot give a better account, than in the words of his Preface, where, after stating, that the plan of it was laid twenty-five years ago, and detailing the circumstances which had interrupted its progress, he says,

‘ I resumed my plan, and have endeavoured to render the useful and important truths discovered by natural and experimental philosophy familiar and easy; to bring together that knowledge which is dispersed in many volumes; and to center in one work the labours of the wise men of different countries and ages.

‘ It has been my intention to render this work a source of useful and active entertainment to young persons; and at the same time that it opened their minds to enlarged views of nature, and the universe, it should point out the true methods of reasoning in philosophy, and teach them to distinguish what is sound and solid therein, from what is hollow and vain; that it should lead them, from a consideration of the works of God, to acknowledge and reverence his power, wisdom, and goodness; and prove that natural philosophy affords no support to the wretched system of materialism, but concurs with religion in endeavouring to enlighten the mind, to comfort the heart, to establish the welfare of society, and promote the love of order.

‘ I wished so to execute this work, that while on the one hand it instructed those who know nothing of these delightful sciences, it might on the other not be useless to those who are more conversant in them, by presenting the subject in a point of view in which it has been seldom noticed by other authors, and treating of some branches that have been altogether neglected by the writers on natural philosophy. Whether I have been so happy as to succeed in my designs; whether I have been able to place these subjects in a clear and plain light, and thus open a wider gate to the fair field of knowledge, must be left to the decision of an intelligent public.

‘ For

‘ For my own part I can say, that I have endeavoured by every labour of inquiry, and industry of research, by arrangement and method, to convey in a clear and conspicuous manner a general knowledge of the stupendous operations that are carrying on in nature. The subject is indeed sometimes varied by digression, and the reader is now and then carried back into ancient days; but this is never done but with a view of conveying further instruction, or rendering the subject more obvious. Some repetitions will also be found, but seldom except where a clearer explanation occurred, or a further application is pursued.’

Our author, after justifying himself for having connected divinity with philosophy, by the example of the great Newton, proceeds to acknowledge his obligations to the various writers, &c. of whose labours he has availed himself. The more effectually, indeed, to rescue himself from the suspicion of plagiarism, he has added a list of them.

The subjects treated in the first, no less than in the succeeding volumes, evince a mind enriched with general literature and extensive reading, yet we by no means remark a uniform submission to received opinions. Mr. Adams, in a way becoming a man of genius, who has ventured to think for himself, dissents on many occasions from the opinions of our best writers. Thus, on the doctrine of cohesion, he says,

‘ It will be worth while in this place to consider the opinions of a modern philosopher on cohesion; they are founded on an experimental investigation of the subject; and open a field that, if properly pursued, will throw a great light on every phenomenon of nature; they are indeed in direct opposition to a feigned attraction of cohesion. The experiments that have been usually adduced in support of this attraction, must now be given up, as having no concern with the principle in question; but belonging to the class of hydrostatical phenomena; not to that of immaterial qualities exerted by the particles of bodies themselves.

‘ It is difficult to say how the attraction of cohesion came to be assumed as a principle by those who contended for experiment, as the basis of philosophy. That there are powers by which cohesion is produced, no one will deny; but cohesion is not a principle sufficiently generalized, to be admitted into philosophy; as a cause of which we may calculate the effects: nor is it understood in that perfect manner which a principle requires.

‘ General observation and matter of fact may always be opposed to a thousand little critical experiments. You observe that nature is provided with the element of fire; a material agent, of sufficient force and subtilty to overcome and undo the strongest effects ascribed to cohesion: and as you also know that the design of the Creator was to build rather than to destroy, more to promote an orderly disposition

tion of bodies, than to cause their dissolution, you will be led to suppose that the same agent, acting with some difference of condition and circumstances, is able to affect both the one and the other.

'The air, for instance, when stirred into a tempest, will tear an oak up by the roots; but does not the same air assist the oak and all other trees in their growth? Does it not nourish and preserve many more than it destroys? Fire hath, in like manner, it's different offices: that it is the great catholic dissolvent of nature, few will deny; and that it can unite as well as separate, ought not to be doubted.'

And in another place:

'The effects of heat and cold, as daily exhibited to our senses in the ordinary changes of the weather, are sufficient to justify the foregoing inferences. When the weather grows warm, the power of cohesion grows weaker: when the weather becomes cold, this power is increased; and the hardest of metals, in common with all other bodies, are proportionably altered in their dimensions. Extreme heat will dissolve them; extreme cold will harden and render them so brittle, that large bars of iron may be easily snapt asunder, after they have been exposed all night in the open air to a severe frost. A power of so fluctuating a nature, and which is thus increased and diminished with every change of the elements, can be no property of the cohering matter. If the changes of the atmosphere are found to make the heights of the barometer vary, who can doubt that the pressure of the air is the sole and adequate cause of it's suspension? And accordingly, if the air be totally removed from the surface of the cistern, the mercury drops to a level with it: thus also, if the degrees of density in a cohering body, vary with the degrees of heat, where should we seek but in the element of fire for the true and physical cause of cohesion.'

In collecting the opinions of Dr. Black, M. Piçtet, M. de Luc, sir Benjamin Thompson, and others, on the subject of fire, Mr. Adams appears to have taken considerable pains, and has gone very fully into their reasoning; yet he has been guilty of an evident mistake, [Vol. I. p. 216] where he says, 'It is common, in Siberia, to see the thermometer 150° below the freezing point.' The fact is, that Mercury itself congeals at 40° below 0, or 72° below the freezing point of water, after which it must cease to be a measurer of heat and cold; a circumstance which may have occasioned the great mistakes in the supposed wonderful depression of the thermometer in very cold climates. The author, indeed, notices this in p. 400 of the same volume.

Had we not already gone to the extent of our remarks on the former portion of these Lectures, it would not be unpleasing

ing to our readers to be farther informed of the author's ideas on the properties of fire, which he very justly represents as one of the most important agents in nature. He considers fire and air as different conditions of the same elementary matter, and endeavours to prove, that fire is a real material substance, ever in motion, and acting like other substances in a fluid form. He contends too, that it is not created by motion, but that motion and heat are produced by it. On this and other subjects, Mr. Adams, in a very pleasing way, adduces the opinions of the ancients. But we are under the necessity of taking our leave, and reserving for a future Number our observations on the remaining volumes of this useful and respectable publication.

A Course of Lectures on the principal Subjects in Pneumatology, Ethics, and Divinity: with References to the most considerable Authors on each Subject. By the late Rev. Philip Doddridge, D.D. The Third Edition. To which are now added, a great Number of References, and many Notes of Reference, to the various Writers, on the same Topics, who have appeared since the Doctor's Decease. By Andrew Kippis, D.D. F.R.S. and S.A. 2 Vols. 8vo. 15s. common Paper; fine, 1l. 1s. Boards. Robinsons. 1794.

THE utility of Dr. Doddridge's Lectures, as a book of general information and particular reference, has been long felt and acknowledged by modern divines. Before it appeared, there was no work extant upon so useful a plan. The catalogues of Lipenius, Calmet, Fabricius, and others, however valuable to those whose leisure permitted them to go over extensive libraries, and search into voluminous compilations, are not calculated to answer the purpose of easy and quick reference. The authors of theological *systems*, if they referred at all, referred chiefly to the supporters of their own particular tenets, and seldom admitted the possibility that their conclusions might be false. Such helps were rather cumbrous and unwieldy, and if industry could have rendered the burthen lighter, yet time was wanting. Bishop Barlow's 'Directions to a Young Divine,' and bishop Wilkins' Ecclesiastes, are, no doubt, useful as far as they go, but they are now nearly obsolete, and in few hands. A more useful catalogue, because full and impartial, is appended to the bishop of Llandaff's 'Collections of Theological Tracts.' All these, however, fall short of the plan of the present Lectures, in which, to each proposition, corollary, demonstration, or scholium, are added the names of the authors who have written *pro* or *con.* on the subject, and the particular

ticular section or page of their works is pointed out with accuracy. The student hereby attains a full view of all that has been written specifically on any subject, in the easiest and shortest manner possible. It would be idle to expatiate on the advantages of such a plan to the students of pneumatology, ethics, and divinity.

Dr. Doddridge's Lectures are useful, in one respect, which may, perhaps, not strike the reader at first sight. Embracing, as he did, almost the whole range of *orthodox* opinions, his course admitted of a much greater latitude than if he had professed the opinions of a more contracted system. He was one of the few champions of orthodoxy, whose general regard to the true interests of religion is paramount to all considerations of sectarian austerity. He held opinions, indeed, in some respect peculiar to himself, but never imposed, or wished to impose them on others, by any other means than those of fair discussion. If we meet, in these lectures, with opinions adverse to our own, we have the satisfaction at the same time of perceiving that 'the bane and antidote are both before us.' The truly Christian candour and unblameable life of Dr. Doddridge rendered him at once the brightest ornament of the dissenting persuasion, and the cordial friend and intimate correspondent of the most distinguished members of the establishment, of Warburton and Secker, of Herring and Maddox. His learning gave a consequence to his opinions, and his liberality conciliated that lasting respect, which makes his works in the present day be selected for their usefulness, by many who held very different sentiments, and are not gifted with the harmonising gentleness of his temper. It may be added, that few works are better calculated than his Lectures, to heal those unhappy breaches and animosities which keep good and wise men asunder, which create a perverse animosity among believers in the same religion, and widely disseminate ignorance and bigotry. It is impossible to review the many authors who have written on controverted points, and to reflect that many, if not all of them, however differing in sentiments, were men of sincere piety, and great learning, without checking in ourselves every emotion of illiberal warmth, and without endeavouring to deliver our opinions with a becoming distrust in our own wisdom, and a respectful deference to those who may differ from us. How much is it to be regretted that polemical divines, who declare that their differences are trivial, should confirm the remark of Mr. Hume, that 'the more affinity there is between theological parties, the greater commonly is their animosity.'

The former editions of Dr. Doddridge's Lectures brought the references no farther down than the period of the author's

decease. Since that time most of the important questions of theology have undergone a complete discussion, and while many things have been placed in a new light, and are still open to inquiry, others have been so nearly brought to a final determination, that we cannot but look on the additions to the present volumes as highly valuable. Within the last thirty years, men of uncommon abilities and erudition, both in the establishment and among the Dissenters, have risen to support the leading doctrines of Christianity, and to examine its more disputed, though perhaps less essential tenets; and it does not destroy the merit of their joint labours on the whole, that sometimes an irritable temper, and sometimes a blind zeal, have prevailed over the true spirit of religious inquiry. A continuation, therefore, of the references in these Lectures to the present time was a *desideratum* with the friends of learning and religion, and we know not by whom so acceptable a service could have been so successfully performed as by the editor of these volumes. A long life devoted to the purposes of religious and literary knowledge, an acquaintance with the history of publications, and an intimacy with the most distinguished writers of the last fifty years, together with the genuine spirit of candid research, have enabled Dr. Kippis to do ample justice to his undertaking. His views are explained in the following extract from the preface :

‘In the life of Dr. Doddridge, prefixed to the seventh edition of his Family Expositor, it is observed, that in a future impression of the author’s “Course of Lectures,” it would be extremely useful to enlarge the list of references, by introducing the names and productions of those writers who have treated upon the several matters in question since the doctor’s decease. It is added, that to a person conversant in the history of controversies this would be no very difficult task; and that it might, in particular, easily be executed by any gentleman who, as a tutor, has made use of the Lectures as a text book, and who consequently has been in the habit of referring to succeeding authors.

‘Though I do not compleatly answer to the whole of this description, (having only been occasionally a reader on a few detached parts of Dr. Doddridge’s Lectures), I was, nevertheless, readily induced to undertake the business suggested, from a consciousness of the utility of the design, and from the hope that I had so far attended to the progress of literature as to be in some degree qualified for the employment. At the same time, I entertained no doubt of my being able to obtain assistance from the manuscript references of such tutors as had regularly gone through the doctor’s course. In this respect I have happily succeeded. The reverend Benjamin Edwards, of Northampton, has favoured me with the use of his

copy of Dr. Savage's notes, whence I have been supplied with a considerable number of references, several of which might have escaped my own recollection. It is still a superior aid which I have derived from the communication of the references of my late excellent friend, the reverend Samuel Merivale, for some time Theological Tutor in a Protestant Dissenting Academy at Exeter. For this communication I am indebted to the reverend James Manning of the same city, Mr. Merivale's relation. Mr. Manning, with that zeal for promoting every valuable undertaking which marks his character, and with that friendship which I have experienced in many pleasing instances, voluntarily undertook to transcribe the references in question, together with some other papers that might be conducive to my purpose. By such assistance, united with a due measure of diligence on my own part, the Lectures, in point of references, will be found to be very greatly augmented. This will be particularly apparent to any one who shall take the trouble of comparing the catalogue of authors inserted at the end of the present work, with that which is given in the former editions.

‘ Besides the new references, which pervade the whole body of the text, I have added, at the bottom of the page, many notes of reference, the intention of which is not only to assist theological and other pupils during their academical course, but to point out such sources of information as may be serviceable to them in their future inquiries. It is not to be expected that in their state of pupilage they should be able to pay a due attention to one half of the books here specified: while, at the same time, it may be of great importance to know where hereafter to apply for fresh stores of knowledge and improvement.

‘ There is one thing which I wish particularly to be remembered, and that is, that it is no part of my design to give general illustrations of the subjects treated upon, or either to confirm or to gainsay the opinions of Dr. Doddridge. This would have been the creation of a new work. It is the business of individual tutors to enlarge upon the Lectures in that way which accords with their own sentiments. My sole aim is to mention, with freedom and impartiality, the writers on all sides of the different questions which are the objects of discussion, that hereby the mind of the student may be duly enlarged, and that he may be able, with the greater advantage, to prosecute his searches after truth.

‘ It is necessary to mention, that not having received Mr. Merivale's references till the work had been printed so far as to the sixty-seventh proposition, I have inserted in an Appendix those which preceded that proposition. A second Appendix contains a list of some productions which either did not occur to my remembrance at the proper time, or have been published since the Lectures were committed to the press.’

Our readers may have some idea of the extensive improvements of the present edition, when we inform them, that references have been added from more than a thousand different publications. These have either been published since Dr. Doddridge's decease, or were omitted in the former editions of the Lectures; and after a pretty attentive comparison of the present with these editions, we may venture to affirm that it will be difficult, if not impossible, to discover the omission of any tract of importance to the subject treated of. Besides these additions, several judicious amendments have been introduced, the authors being more completely referred to, by chapters and sections, so as to adapt the reference to almost any edition of the work quoted. The work is likewise enriched by many notes, which it would be blameable in us to pass with slight notice. An extract or two will evince their importance, and afford a specimen of the impartial manner in which Dr. Kippis has referred to contemporary writers. At the close of Lecture C, we meet with the following:

'Though many of the books hereafter mentioned have already been referred to in different places, it may not be amiss, at this close of the lectures on the several branches of moral philosophy, to make a general reference to some works which it will be proper for a student to become acquainted with, as far as may be, in the course of his academical education, and still more in his future inquiries. The more diligently he applies to the best sources of information, the more will his mind be enriched and strengthened, and his views of things become accurate and just. It is not of small importance to be master of what the ancients have written on ethical subjects; in which view Aristotle, Plato, Xenophon, Cebes, Cicero, Seneca, Epictetus, Marcus Antoninus, and Plutarch, will deserve to be closely studied. The great body of English sermons will furnish a vast fund of information concerning almost every moral question, and every part of human conduct. Among foreign authors, it may be sufficient here to mention Grotius, Puffendorf, Barbeyrac, Burlamaqui, and Vattel. The English writers which occur immediately to recollection, are as follows: Bishop Wilkins of the Principles and Duties of Natural Religion, Dr. Henry More's Enchiridion, Bishop Cumberland on the Laws of Nature, Shaftesbury's Characteristics, Wollaston's Religion of Nature delineated, Hartley's Observations on Man, Hutcheson's Compendium, and his System of Moral Philosophy, Fettiplace Bellers's Delineation of universal Law, Grove's moral Philosophy, Foster's Discourses on natural Religion and social Virtue, Fordyce's Treatise of moral Philosophy, Nelson on Virtue and Happiness, Hume's Principles of Morals, Lord Kaimes's Principles of Morality, Tucker's Light of Nature pursued, Priestley's Institutes of natural Religion, Harris's Dialogue on Happiness, Adam Smith's Theory of moral Sentiments, Dr. Price on Morals,

Bruce's Elements of the Science of Ethics, Paley's Principles of moral and political Philosophy, Gisborne's Principles of moral Philosophy investigated, Beattie's Elements of moral Science, and Dr. Ferguson's Principles of moral and political Science.'

The utility of these notes, which in general are very copious, will appear yet farther from the following. We know not where so much information is contained in so little compass, and arranged so satisfactorily. It is appended to Lecture 159, on the Divinity of Christ.

' Since these lectures were written, the question concerning the divinity of our Lord has afforded matter for repeated, and almost perpetual discussion. As it would be difficult, and indeed needless, to enumerate all the publications that have appeared upon the subject, we must content ourselves with mentioning the most considerable part of them, with reference, so far as we are able, to the different periods and aspects of the controversy. Those who disputed the supreme Godhead of Christ, were, for a time, chiefly of the Arian persuasion. This was the case with Mr. Hopkins, a clergyman in Suffex, who published, without his name, "An Appeal to the common Sense of all Christian People, concerning an important Point of Doctrine, imposed upon their Consciences by the Authority—of Church Government; and in particular to the Members of the Church of England." In opposition to this work was printed "A sincere Christian's Answer to the Appeal to the common Sense of all Christian people,—in a Letter to the Appellant.—By the Rev. Thomas M'Donnel, D. D." Mr. Hopkins's Treatise gave occasion, we believe, to two or three other pieces in support of the common doctrine of the Trinity.

' The next important publication of the Arian kind was the "Essay on Spirit," ascribed to Dr. Robert Clayton, bishop of Clogher, and which was the beginning of a considerable controversy. The productions of the bishop's antagonists were as follows: "A Letter to the Right Reverend the Lord Bishop of Clogher, occasioned by his Lordship's Essay on Spirit." "A Dissertation on the Scripture Expressions, the Angel of the Lord, and the Angel of Jesus Christ,—containing a full Answer to a late Essay on Spirit." "An effectual and easy Demonstration, from Principles purely philosophical, of the Truth of the sacred eternal, co-equal Trinity of the Godhead."—By the Rev. John Kirkby. "A second Letter—to the Bishop of Clogher."—"An Answer to the Essay on Spirit;—by Thomas Knowles, M. A. "A full Answer to the Essay on Spirit." The writer of this tract was the Rev. Mr. William Jones, who hath appeared since, upon various occasions, as a zealous advocate for the Trinity. "The Negative on that Question, Whether is the Arch-angel Michael our Saviour? examined and defended."—By Sayer Rudd, M. D. "A Vindication of the Doctrine of the Trinity, from the Exceptions of a late Pamphlet."—A second Vindication.

dication. These two pieces were written by the late Dr. Randolph "The holy scriptural Doctrines of the divine Trinity in essential Unity, and of the Godhead of Jesus Christ."—By John Scott, D. D. "An Essay towards an Answer to a Book, entitled, an Essay on Spirit."—By Dr. M'Donnell. "A short Vindication,"—by the same Author.

' On the bishop's side of the question appeared, "A Sequel to the Essay on Spirit,"—by Mr. Hopkins above-mentioned; "The Doctrine of the Trinity, as usually explained, inconsistent with Scripture and Reason;"—"A Defence of the Essay on Spirit;"—and "A plain and proper Answer to the Question, Why does not the Bishop of Clogher resign his Preferments?"—The two last tracts are supposed to have been the productions of Dr. Clayton himself. In this controversy, the books of principal importance were, on the one side, Mr. Hopkins's Sequel, and on the other side, Dr. Randolph's Vindications.

' A more recent vindicator of the Arian hypothesis, was Mr. Henry Taylor, in his "Apology of Benjamin Ben Mordecai to his Friends for embracing Christianity;" to whom may be added Dr. Harwood, in his "Five Dissertations;" in the first of which he opposes the Athanasian Doctrine, and in the second the Socinian Scheme. Dr. Price does the same, with regard to both these Schemes, in his Sermons on the Christian Doctrine. "A Defence of the Arian Hypothesis" may likewise be seen in the fourth volume of the Theological Repository, p. 153—163; and in Mr. Cornish's Tract on the pre-existence of Christ.

' Of late years the controversy relative to the divinity of Christ has chiefly been betwixt the defenders and opposers of the Socinian System; among the former of whom Dr. Priestley stands particularly distinguished. Previously, however, to the doctor's writings upon the subject, several works were published of the same tendency. Among these the most elaborate were, Mr. Hopkin Haynes's "Scripture Account of the Attributes and Worship of God, and of the Character and Offices of Jesus Christ;" Dr. Lardner's "Letter written in the Year 1730, concerning the Question, Whether the Logos supplied the Place of a human Soul in the Person of Jesus Christ;" and Mr. Cardale's "True Doctrine of the New Testament concerning Jesus Christ considered; wherein the misrepresentations that have been made of it, upon the Arian Hypothesis, and upon all Trinitarian and Athanasian Principles, are exposed; and the Honour of our Saviour's divine Character and Mission is maintained." Mr. Cardale was, likewise, the Author of "A Comment on some remarkable Passages in Christ's Prayer at the Close of his public Ministry; being a Supplement to the true Doctrine of the New Testament;" and of "a Treatise on the Application of certain Terms and Epithets to Jesus Christ, shewing that they have no Foundation either in the written Revelation, or in any Principles of sound Reason and true Philosophy." We may add in

his place, though not published till the year 1784, Dr. Lardner's "Two Schemes of a Trinity considered, and the divine Unity asserted;" in four Discourses upon Philip. ii. 5—11. The pieces referred to of Dr. Lardner, besides the separate impressions of them, may be seen in his works, vol. xi. p. 79—196, vol. x. p. 600—645.

Dr. Priestley's publications, relative to the present subject, are, "An Appeal to the serious and candid Professors of Christianity," N^o. v; "A familiar Illustration of certain Passages of Scripture;" "A general View of the Argument for the Unity of God, and against the Divinity and Pre-Existence of Christ, from Reason, from the Scriptures, and from History;" "An History of the Corruptions of Christianity;" "A Reply to the Animadversions on the History of the Corruptions of Christianity, in the Monthly Review for June, 1783;" "Letters to Dr. Horsley, Archdeacon of St. Alban's," in three parts; "Remarks on the Monthly Review of the Letters to Dr. Horsley;" "An History of early Opinions concerning Jesus Christ;" "Defences of Unitarianism for the Year 1786;" "Defence of Unitarianism for the Year 1787;" and "Defences of Unitarianism for the Years 1788 and 1789." One of the most distinguished opponents of Dr. Priestley was Dr. Horsley, successively bishop of St. David's and of Rochester, in three distinct publications, now collected together into one volume, under the following title: "Tracts in Controversy with Dr. Priestley, upon the historical Question of the Belief of the first Ages in our Lord's Divinity. Originally published in the Years, 1783, 1784, and 1786. Now revised and augmented with a large Addition of Notes, and supplemental Disquisitions." Among the other antagonists of Dr. Priestley, may be mentioned Dr. Horne, in his Sermon on the Duty of contending for the Faith, and his Letter by an Under-Graduate of Oxford; Mr. Parkhurst, in his Demonstration, from Scripture, of the Divinity and Pre-existence of our Saviour; E. W. Whitaker, in his four Dialogues on the Doctrine of the Trinity; Dr. Geddes, in his Letter to prove, by one prescriptive Argument, that the Divinity of Jesus Christ was a primitive Tenet of Christianity; Mr. Howes, in his Appendix to his fourth Volume of Observations on Books; Dr. Croft, in his Bampton Lectures; Mr. Hawkins, in his Expostulatory Address to Dr. Priestley; Dr. Knowles, in his primitive Christianity; Mr. Barnard, in his Divinity of Christ demonstrated; Mr. Kett, in his Bampton Lectures; and some volumes besides of the same lectures.

Another advocate for the Socinian Scheme is Mr. Lindsey, in his Apology for resigning the Vicarage of Catterick; his Sequel to the Apology, his Two Dissertations, on the Preface to St. John's Gospel, and on praying to Christ; his Catechist, or an Inquiry concerning the only true God and Object of Worship; his Historical View of the State of the Unitarian Doctrine and Worship; in his *Vindiciæ Priestleianæ*, being an Address to the Students of Oxford and

and Cambridge; his Second Address to the same; his Examination of Mr. Robinson's Plea for the Divinity of Christ; his List of false Readings and Mis-translations of the Scriptures which contribute to support the great Error concerning Jesus Christ: his Conversations on Christian Idolatry; and his Inquiry into the Evidence which points out Christ to have been only a Creature of the human Race, invested with extraordinary Powers from God, as it arises from his own Declarations, and those of his Apostles and Evangelists. This last piece is in the first volume of the "Commentaries and Essays published by the Society for promoting the Knowledge of the Scriptures." The productions in support of the divinity of our Lord, occasioned by Mr. Lindsey's writings, are principally as follows: "A Plea for the Divinity of Christ," by Mr. Robinson; "A Scriptural Confutation of the Arguments against the one Godhead of the Father, Son, and Holy Ghost,"—by a layman; "A Vindication of the Doctrine and Liturgy of the Church of England," by George Bingham, B. D; "Reflections on the Apology of the Rev. Theophilus Lindsey;" "A Vindication of the Worship of the Son and the Holy Ghost, against the Exceptions of Mr. Theophilus Lindsey, from Scripture and Antiquity," by Thomas Randolph, D. D; "A Letter to the Remarker on the Layman's Scriptural Confutation, by Dr. Randolph;" and "An Inquiry into the Belief of the Christians of the first three Centuries, respecting the one Godhead of the Father, Son, and Holy Ghost,"—by William Burgh, Esq; the author of the Layman's Scriptural Confutation.

A tract under the title of "Objections to Mr. Lindsey's Interpretation of the first fourteen Verses of St. John's Gospel, as set forth in the Sequel to his Apology," by a Serious Enquirer, is an Arian publication. Two pieces were published in defence of Mr. Lindsey. These were remarks on the Layman's Scriptural Confutation, and Letters to Dr. Randolph; both of them written by the Rev. Mr. Temple. Concerning the Worship of our Saviour, besides the treatises already specified, appeared "Remarks on Mr. Lindsey's Dissertation upon praying to Christ; in which the Arguments he there proposes against the Lawfulness of all religious Addresses to the Lord Jesus are examined." Upon this subject, without any reference to Mr. Lindsey's writings, we may here add, Dr. Horne's Sermon on Christ's being the Object of religious Adoration; and a pamphlet, entitled, "Divine Worship due to the Whole Blessed Trinity." On the other side of the question is a posthumous tract of Mr. Cardale's, being an "Enquiry, whether we have any Scripture Warrant for a direct Address of Supplication, Praise, or Thanksgiving, either to the Son or to the Holy Ghost."

Additional works in vindication of our Lord's Divinity are, Dr. Shepherd's "Free Examination of the Socinian Exposition of the prefatory Verses of St. John's Gospel;" "A Defence of the

Doctrine, and eternal Sonship of our Lord Jesus Christ, as revealed in the Scriptures, in Opposition to late Scheme of temporal Sonship;" Hodson's "Jesus Christ the true God, and only object of supreme Adoration;" the same gentleman's Answer to Mr. Friend's Address; Holder's Doctrine of the divine Trinity in Unity;" Fletcher's "Socinianism unscriptural;" Whitaker's "Origin of Arianism disclosed;" Mr. Randolph's "Scriptural Revision of Socinian Arguments;" and Dr. Hawker's "Sermons on the Divinity of Christ."

' Additional productions of an opposite kind, are, "An Elucidation of the Unity of God, deduced from Scripture and Reason;" Christie's "Discourses on the Unity;" Wakefield's "Inquiry into the Opinions of the Christian Writers of the three first Centuries concerning the Person of Christ;" "A Friendly Dialogue between a common Unitarian Christian and an Athanasian," being a republication, with very considerable alterations, of a tract formerly printed by Mr. Hopkins; Friend's "Address to the Members of the Church of England;" Loft's "Observations on the first Part of Dr. Knowles's Testimonies;" Clarke's "Defence of the Unity of God;" Ashdowne's "Unitarian, Arian, and Trinitarian Opinions respecting Christ, examined and tried by Scripture Evidence alone;" Mr. Edwards's Address, and Vindication; Mr. Smith's Letter to a Member of the Church of England; "Reasons for Unitarianism;" Dr. Disney's Letters to Dr. Knox; Jardine's three Discourses; Mr. Porter's Answer to Dr. Hawker; and Mr. Hobhouse's Reply to Mr. Randolph.

' The miraculous conception of our Lord has been called in question in the fourth volume of the "Theological Repository," p. 145—305; and still more fully in Dr. Priestley's History of early Opinions concerning Jesus Christ. In vindication of the miraculous conception, two tracts have been written by Mr. Nisbett; the first with a particular view to Dr. Priestley's exceptions on the subject; and the second in answer to a private letter, addressed to him by Mr. John Pope. Mr. Pope has published a reply to Mr. Nisbett.'

A sense of the importance of this publication has induced us to enter into its merits at some length; but as it may be considered in the light of a new work, and is the only one of the kind in any language, we could not have said less in justice to the industry, impartiality, and learning of the editor, or to the curiosity of such readers as may not be apprised that Dr. Doddridge's Lectures now form a complete book of reference upon every subject connected with Pneumatology, Ethics, and Divinity.

Poëtæ Sententiosi Latini: Publius Syrus, C. D. Laberius, L. A. Seneca, Dionysius Cato: nec non, ex Ausonio, dicta Sapientum Septem Græcorum. Instruente Jacobo Elphinstonio, Britanno; qui Vates hos concinnos, civitate donatos, eruditis æquè ac erudiendis obtulit.

The Sentencious Poets: Publius, dhe Syrrian; C. D. Laberius, dhe Roman Knight; L. A. Senneca, dhe Philosopher; D. Cato, dhe Morralist: also, from Ausonius, dhe Sayings ov dhe Seven Greek Sages; arrainged, and translated into Correspondent Inglish Mezzure: by James Elphinston. 12mo. 3s. Richardson. 1794.

FROM the English title page the reader will perceive a desire, on the part of the translator of these poets, to improve the orthography of our language, and his success must be determined by a comparison of the ease in pronouncing the words written with his or the usual character. To the young Latin scholars the sentences in the original may certainly be recommended, as an exercise for the acquisition of words, and knowledge of construction, together with the other end which the editor had in view, a competent acquaintance with the measures used in poetry. But the facility, with which such lines are retained, might be an argument against the use of the book, unless the teacher is careful to distinguish between the maxims of heathen and Christian morality: for we are persuaded, that too great care cannot be taken in early years to place truth in the strongest colours, and by the indiscriminate praise bestowed on the heathen poets a bias may be formed in the tender mind towards precepts and practices, which the Christian moralist will afterwards find it difficult to eradicate.

The Latin sentences are arranged under separate heads, and will in a short compass give a competent knowledge of heathen morality: in a translation of them little can be expected, but accuracy, as where rhyme is used, elegance of diction must by such shackles necessarily be impaired. For the utility of this work we shall consult the editor himself; and our readers will, from a specimen of his mode of writing, form a judgment of the improvement of our language by the general adoption of a similar plan:

‘Life and language must be cultivated togueddher: but life is won, and language various. Evvery language must dherfor convey dhe cultivacion ov life; and such cultivacion must promote dhe improovment ov evvery language. Valluabel az ar forrain tungs, aincient or moddern; non can be so valluabel az dhe native. Here, az in dhe knollege ov life and duty; boath sexes, nay all ranks, ar concerned.

‘Independant, dherfore, az iz evvery tung, on evvery oddher; dhis Mannual prezents perhaps dhe first propper poettical Classic, to’ dhe Lattin, or to’ dhe Inglis, Scollar; dubbelling dhus its benefit, to’ dhe student ov boath languages. So iz it divizzibel into’ two independant littel Vollumes, de Latin and dhe Inglis; hwich may be had, az wanted, sepparately or togueddher.’

The imperfection in every language with which we are acquainted, from the want of a proper standard of orthography, must be obvious to every one, who has either studied a different language from his own, or has considered the difficulties attending a competent acquaintance with spelling in the vulgar tongue. The remedy is equally obvious; if every character had a distinct sound appropriated to it, and there were characters sufficient to mark every sound in the language, the acquisition of a new language would be greatly facilitated, provincial dialects would gradually vanish, and the eye would at once be a guide to the pronunciation. An ingenious writer, in the last volume of the American Philosophical Transactions, has proposed a plan to this effect for the English language: new characters are invented, and a simple alphabet is formed; but for the adoption of his plan it is necessary that all the useful works now used in schools should be reprinted, and the rising generation is to be instructed every where in his new alphabet. We shall not make any remarks on the improbability of his success, being content with observing on the present occasion, that, where new characters are not introduced, little advantage is to be expected from partial changes. Thus, in the specimen before us, we may allow that *ov* is better than *of*, the termination *bel* more proper than *ble*, *dubbelling* than *doubling*, yet to what rule is the learner to trust, when he finds in *won*, *promote*, or, *non*, *so*, *boath*, *oddher*, *two*, the same mark *o*, yet in giving the same sound throughout he would not be understood.

The translator, therefore, if he wished to improve our orthography, should have first settled a standard in his own mind. If he chuses to retain the common spelling in ‘home,’ the word which rhimes to it ‘roam,’ ought to have been spelt *rome*; if ‘taught’ is spelt right, then *fault* ought not to have been changed into ‘faut,’ but *faught*; the same may be said of ‘braik’ and ‘wake,’ ‘grait’ and ‘fate,’ though we who received our birth in a southern clime, cannot allow *break* to be a rhyme to *wake*, or *great* to *fate*. We can scarcely open the book any where without finding many instances of similar inaccuracy, thus *forgive* is spelt ‘forguiv,’ but *live* is made ‘liv;’ the spellings of *be* and *free* are retained, though if one *e* is enough for *be*, its rhyme might have been contented with-

out

out doubling the vowel. From these instances the reader will perceive the justice of our remark, that a standard of pronunciation is as much wanted in the new as in the old mode, and, unless the inventer will give us some new characters, we must be content with letting our children pick out their words as well as they can, and trust to memory, instead of the laws of good writing.

As specimens of the translation we shall give a few couplets taken at random:

‘Invidiam ferre aut fortis aut felix potest.’

‘Endure, hwat Envy doo or say,
Dhe heroe or dhe happy may.’

‘Solet esse in dubiis pro consilio temeritas.’

‘In dubious or distrefsfool case,
Rashnes supplies weak rezonfs place.’

‘Amare et sapere vix deo conceditur.’

‘To’ love at wonce, and to’ be wize;
Iz scarce dhe lot beneadh dhe skies.’

‘Miser diu bonus vir esse non potest.’

‘True worth iz, e’n in weaknes, strong:
Nor can she, dhen, be wretched long.’

‘Cum fueris famulos proprios mercatus in usus;
Ut servos, dicas homines tamen esse memento.’

‘Hast purchas’t servants to’ attend dhy wil?
Dhy slaves they ar; but fellow-cretures stil.’

Having given these specimens it is scarcely necessary to say more. We cannot, from the nature of the work, expect the spirit of the original to be preserved every where; and we need not be surpris’d, if at times our translator should misunderstand his author. Since he paraphrases in general, we should have thought he might have given a better turn to the sentence of Cato, Trocho lude, than Trundil a hoop, and in modern times his phrase, ‘Attend dhe coart,’ will not give the sense of *ad prætorium stato*. Some other instances of defects in grammar, baldness of language, impropriety in rhimes, we shall, for the sake of brevity, omit, considering the work as likely to be useful to a learner of the Latin and English tongues, who, in translating the sentences, will write them down according to the mode of spelling which he thinks fittest for each word, and then, by a comparison with the spelling of our editor, he may learn to form a proper judgment of the powers of our alphabet.

A Practical System of Surgery. By James Latta, Surgeon in Edinburgh. Illustrated with Cases on many of the Subjects, and with Copper-plates. 3 Vols. Vol. I. 8vo. 7s. Boards. Murray. 1794.

THE author of this work, which seems preferable to the System published by Mr. Bell, in nothing but its less voluminous form, and the addition of cases to illustrate the practice recommended, thinks it necessary to give some account of himself, in order, we presume, that the public may have the greater confidence in what he has advanced. In an Advertisement, therefore, he says,

‘ The author of the following publication has for the last ten years of his life, practised as a surgeon in Edinburgh. Previous to his setting up in business, he was, for seven years, employed as clerk or house-surgeon in the Royal Infirmary of Edinburgh; a situation highly favourable (with proper attention) to the acquisition of surgical experience.

‘ He had likewise the singular good fortune of possessing the friendship and patronage of the late Dr. William Cullen; and, during a period of fourteen years, had almost daily opportunities of receiving the benefit of the doctor’s conversation and instructions in the line of his profession.’

He proceeds farther to tell us, that these advantages have enabled him ‘ to make some improvements on several branches of surgery; both in regard to the general mode of treatment, and more particularly in what relates to operation.’

We have long thought, that a system of surgery, even in a more concentrated form than that before us, would be an acceptable work, and, in so far, as Mr. Latta has brought the whole of the materials necessary to such an undertaking within a smaller compass, he is certainly entitled to commendation. We cannot, however, avoid observing, that some parts have been injudiciously curtailed, whilst others, purely theoretical, have been dilated to an unnecessary extent. As an instance of the latter, we refer to the doctrine of inflammation, which, if it had been confined to a description of the hypothesis most generally acknowledged by medical men, would have answered every good purpose, and might have been comprized in half the number of pages.

In the arrangement of his subjects, our author has very closely imitated the example of Mr. Bell, except with regard to the chapter on inflammation, which the latter introduces in another place. As a specimen of the work, we shall lay before our readers Mr. Latta’s account of erysipelas, a disease on the treatment of which there has long existed some difference of opinion.

• Hitherto

‘Hitherto, says he, I have considered these inflammations which are confined to one particular part of the body, whether soft or hard; but that now to be treated of is of a nature entirely different. The erysipelas is, properly speaking, an inflammation of the skin, and frequently spreads over it to a very great extent. It seldom or never terminates by suppuration, but frequently by resolution, and not unfrequently by gangrene. It makes its appearance with hardly any swelling; the colour is of a dull red, disappearing when the part is pressed, but instantly returning when the pressure is taken off. The redness continues to spread unequally, with a burning heat, producing blisters of various sizes, and always terminating in the casting off of the scarf skin.

‘In this distemper the skin has generally a shining appearance, but there is not any considerable degree of tension, nor any pulsation or throbbing pain, as in the case of phlegmon. On the contrary, it is often attended with violent itching, and always with some degree of fever. When it comes on without pustules or vesications, it is styled the simple erysipelas, but, when these make their appearance along with the other symptoms above-mentioned, the disease has the name of St. Anthony’s fire. The blisters attending it, in this case, are always filled with a yellowish serum.

‘As the fever attending an erysipelas is sometimes very high, bleeding is frequently indicated; but it has generally been imagined that this was universally prejudicial in the disorder we speak of. This, however, seems not to be well founded; for it is certain that bleeding has often been practised with success in the erysipelas, and now forms one of the principal remedies for the disease. A like prejudice, and equally unjust, has taken place against all kinds of humid applications in the erysipelas; in consequence of which, it has been supposed that nothing can be safely applied in erysipelatous cases but flour, starch, and other dry and insignificant powders. Unctuous applications are likewise rejected, though for no good reason. It is certain that these remedies are not productive of the effects ascribed to them, viz. the promoting the effusion of serum into the vesicles above-mentioned. Both the unctuous applications, and weak solutions of saccharum saturni, have often given instant ease from the pain, without being attended with any disadvantage afterwards; but, in general, the ointments are preferable to moist applications. When unctuous applications, however, are not attended with any good effect, it has been found of the utmost benefit to expose the affected part to the air, and wet it slightly with the saturnine solution. Warm and moist applications are always pernicious.’

If warm and moist applications be always pernicious, why does Mr. Latta combat the prejudices entertained against ‘all kinds of humid applications in erysipelas?’ What distinction does

does he make between *humid* applications and *moist* ones? For lotions, though administered cold, very soon become warm from the heat of the inflamed parts. If, however, by 'moist and warm applications,' he means fomentations and poultices, or that class of remedies which act on the skin as relaxants, we entirely agree with him, though, for the same reason, we must enter our protest against the use of *greasy* substances, which, in all the cases we have ever witnessed, have manifestly tended to aggravate the symptoms.

In perusing the author's instructions relative to the use of fomentations and poultices in cases of phlegmon, we could hardly persuade ourselves that we were examining a system of *modern surgery with improvements*; for we are directed (p. 103,) to use the fomentations 'as *hot* as the patient can bear,' and, in our poultices of bread and milk, to mingle 'a certain proportion of *butter* or *oil*.' Mr. Latta must excuse us if we say, that these injunctions smell a little of the old wife's cookery book.

To do justice, however, to the volume under our consideration, though on the whole, not executed as we wish, it is by no means to be thought destitute of valuable matter. The cases, which are very numerous, appear to have been compiled with great industry, and are so circumstantially related as to afford the young practitioner a variety of useful examples in practice.

Dr. Geddes' Address to the Public, on the Publication of the first Volume of his New Translation of the Bible. 4to. 1s. Johnson. 1793.

IN our Review for June last, p. 121, we submitted to our readers a general view of the volume to which the present pamphlet refers; but abstaining from particular criticism, because it seemed to us highly unjust to pronounce on the absolute merits of a work, till the proper evidence should be laid before us, which could alone authorise a decided opinion*. Whilst some, however, have broken through all rule, from an eagerness to realise the contrary plan; others have adopted the most malicious expedients to injure the work and its author.

* Impatient as we are for the appearance of the Critical Remarks, the reasons assigned by Dr. Geddes for withholding them are altogether satisfactory to us; and as the doctor will have, in consequence, the opportunity of consulting what professor Gabler has newly written upon Eichhorn's hypothesis, relative to the Mosaic history; so we trust it will be grateful to him and others to point out that work:—The first volume was published, under the title of 'J. G. Eichhorn's Ur-geschichte-herausgegeben mit Einleitung und Anmerkungen, von D. J. P. Gabler, Altdorf, 1790,' the second in 1792, and the third in 1793.

Both parties it is the doctor's design to repel. With this view he states, and firmly, his pretensions to public notice; exhibits the object of his plan; and, amongst the encouragements to the execution of it, mentions the following:

' My plan was hardly conceived when a lucky occasion brought me acquainted with Dr. Kennicott. Dr. Kennicott was delighted with my plan, and recommended it to the late bishop of London. The late bishop of London applauded my intention, and wished me to write an ample Prospectus of my work. I wrote a Prospectus; he consented to peruse it, and returned it with the following note, written with his own hand: "The bishop of London presents his compliments to Dr. Geddes, and returns, with thanks, his Prospectus, which he has read with some care and attention, and with the fullest approbation. He finds no room for black *thetas*; and he doubts not, but it will give universal satisfaction. He cannot help wishing, that Dr. Geddes would publish it; it would not only answer his design of introducing his work, but would really be a useful and edifying treatise for young students in divinity."

' This testimony alone, from one of the most elegant scholars, and first Biblical critics of the age, was more than sufficient to remove my still remaining timorousness, and to make me pursue my project with confidence and resolution.—This was in the year 1785. In the ensuing spring my Prospectus was published, and met with a reception which could not but be flattering to an obscure individual, whose name was hardly known in the republic of letters, and who had neither credit nor connections to push him forward into consideration. Were I to print all the letters of compliment, which I was favoured with on that occasion, they would form not a petty volume. Not only were praises liberally bestowed, but valuable communications were imparted from different quarters of the kingdom, and even from foreign countries.'

Continuing the history and progress of his work, Dr. Geddes adverts to the opposition he has met with; in describing which the words of Milton would have aptly suited his purpose:

' I did but prompt the age to quit their clogs
By the known rules of ancient liberty,
When strait a barbarous noise environs me,
Of owls and cuccoos, asses, apes, and dogs.'

With the Catholics the doctor is a heretic, under more forms than ever Proteus could assume; and with those who affect to style themselves Loyal Protestants, an Oppositionist, a Republican, a Democate, a Reformist, a Liberty of the press-man, a Paineist, a Leveller, an Antiaristocrate, and to sum up

up all, a violent FOXITE, disaffected to government, and hostile to the British constitution, as by law established.'

To each of these specific charges [though we see not what they have at all to do with translating Hebrew] the doctor, with much ability and spirit, replies; and, after having made an explicit profession of his political creed, thus sums up his religious:

'I am a Catholic Christian, who believe all that the Catholic Christian Church has at all times believed and taught. Quod semper, quod ab omnibus, quod ubique creditum, id ego credo. I do not say that I believe nothing else: but nothing else I hold to be an essential article of belief. What I find to have been taught by Christ and his apostles, and by their successors, in every age and place, that I deem a point of genuine primitive Catholicity: but whatever bears not this character, is, with me, no Catholic principle. Christianity was originally a very simple yet accomplished beauty; as a Pagan writer confesses. But, under the paint and patches of posterious times, her lineaments are barely discernable; and such a load of useless ornaments has been added to her vesture, that little appears of its pristine simplicity. O Prelates! O Pontiffs! what have ye not to account for?

'Honest, open-eyed Catholic reader! I trust I have convinced thee, that I am an orthodox Catholic Christian. But if I were not an orthodox Catholic Christian; if I were as arch an Heretic as ever dogmatized; might I not, for all that, be capable of giving a good translation of the Bible? Did the pretended, or real, heresy, of Origen make his biblical researches less valuable? Aquila and Theodotion were obdurate Jews; Symmachus was an Ebionite: yet their versions of the Old Testament were sought, read, and praised by the Christian fathers; nay partly received into the Greek exemplars of the Scripture. The great Erasmus was greatly suspected of heresy: yet his labours on the New Testament were approved of by a knowing pope, and applauded by the learned world; a few bigots excepted. Sacy was reputed a rank Jansenist, and for his Jansenism was immured in the Bastille: yet his French version of the Bible, partly made in that dungeon, has been long in high estimation in the Gallican church.—Now, without presuming to compare myself with any of those celebrated men; I surely may be allowed to say, that I *may* make a good Translation; and that if I *do* make a good Translation; the imputation of Heterodoxy cannot render it a bad one. In short it must stand on its own intrinsic merit; and if it have none, it will soon fall, without the need of Episcopal or Papal fulminations.—To its destined fate I here leave it; and shall not resume my pen on the subject.'

A Treatise on the Conic Sections. In Five Books. By G. Walker, F. R. S. of Nottingham. Book I. 4to. 12s. Boards. Dilly. 1794.

THE manuscript of this work was deposited for a considerable time with the directors of the Cambridge press, in hopes that some part of the public money, consigned by an act of the university to their care, might be employed on this publication. The author had received encouragement to expect that such a favour would be extended to him, but his hopes were disappointed, and the manuscript was returned. The remarks on this failure of success are thus stated in the Preface :

‘ As this press is professedly for the encouragement of science the public must judge whether the work which invited its patronage, was deserving of it or no. Perhaps it was the misfortune of the author to be a Dissenter, when it has become the temper and very principle of the day to cut off a Dissenter from every public expectation. But surely, however wise the general interdict may be, pure innocent science might have promised itself an exemption from the malediction both of religious and political party.’

We should be sorry to hear that the conjectures of the author, if well-founded, were publicly avowed by the university; and we are also fully persuaded, that the errors of the syndics of the press are not to be ascribed to the body at large. We shall give briefly an account of this transaction, as it has come to our knowledge from another quarter. The manuscript, entrusted with one of the most respectable members of the university, and a syndic of the press, was by him recommended for publication at a meeting of the syndics. Previous to that meeting, it was known, that the work would be introduced; and another on the same subject, prepared by a syndic of the press, was brought forward at the same time by a brother syndic. The meeting deliberated on the propriety of publishing both works; and, it being determined that only one should be put into the press, both were submitted to the inspection of some able mathematicians for their judgment. Their opinion, it was generally understood, was in favour of the work composed by the syndic, on the ground that it was shorter and more fit for general use: and the syndics, acquiescing in this opinion, published the Conic Sections of Mr. Newton in the course of last winter.

Having given the avowed motives for the rejection of this work, we should act very unfairly, both by the author and the public,

public, if we did not at the same time confess, that rumours have reached us, that the author's religious tenets did, as he insinuates, contribute to his ill-success: and the rejection of the fourth volume of Mr. Wakefield's *Sylva Critica*, by the same persons, confessedly upon the same grounds, would incline us to believe, that there is some foundation for these reports. It is not our business to enter on the state of discordant parties in the university; but in expressing our own, we may, we believe, fairly call them the wishes of the public, that the management of the press, at least, should be kept free from their contagion. The respect which we have uniformly entertained for a seminary to which we are under the highest obligations, will, we flatter ourselves, prevent any unfair construction being put upon what, in the true spirit of candour, we shall advance.

It was the saying of a hero in antiquity, that Cæsar's wife ought not to be suspected; and to avoid suspicion, the syndics might be exhorted to pass a law, that, as long as a person continued a member of their body, no work of his should be submitted to their inspection.

But to return to the work before us. There are several ways of deducing the properties of conic sections: by algebraical processes, when they are considered as lines of the second order; by investigating the nature of conical surfaces, of which these sections are the extremities; by taking each section separately, and assuming some known property, whence the others are derived; or by taking a property common to them all, whence the relations between the sections are better discovered. The latter is the method assumed by our author, founded, he tells us, on the consideration of the twenty-fourth proposition of Newton's *Arithmetica Universalis*, and which he thought might unfold all the properties of the three conic sections, with more ease and elegance than had been obtained by any other method. The basis of his system is, therefore, the known property, that the focal distance of a point in a conic section is to its perpendicular distance from the directrix in a given ratio. An intermediate consequence of this his primary proposition, the property of the generating circles, he discovered about thirty years ago; but he tells us, that it was for some time hid from his view, and that it does not appear that any geometer had discovered it. We are rather surpris'd that the author should have kept his discovery so long in reserve, and that he should seem to have made few or no inquiries on the labours of others in the same branch of science. If he had, he must one would think, have met with the works of Boscovich, who many years since, gave

to the public an elegant treatise of conic sections, founded on the same base with that of our author, and in which most of the properties of the sections are deduced from the motions of lines revolving around the focus of the section and the centre of a generating circle. We do not mean this, however, as a blemish in the work: fluxions are equally useful, whether Newton or Leibnitz was the original discoverer; and it may afford some amusement, and serve to form the taste of the mathematician, to compare together the processes of two minds engaged on the same subject, and nearly in a similar manner. The generating circle is one described round any point in the plane of a conic section, whose semidiameter is to the distance of its centre from the directrix, as the semiparameter of the focal axis is to the distance of the focus from the directrix.

The author begins, like Boscovich, with several lemmas on the properties of lines in musical proportion, and we agree with him in thinking, that the doctrine of the harmonic section of a line might be usefully added to the elements of geometry. Our readers will see the propriety of this introduction, when they consider that a line drawn through the focus of a conic section is divided by the directrix, the curve, and the focus, in musical proportion: the whole line being to the one extreme segment, or focal distance of one point in the section, as the other extreme segment, or distance of the other point from the directrix is to the intermediate part, or the other focal distance. Hence by laying down the properties of musical proportion, we shall discover with ease many properties of the conic sections. Supposing a right line to be divided harmonically, the four right lines, drawn from the extremities of this line, and the points within it to any point without it, are called harmonicals. The properties of these lines are investigated. There are sixteen lemmas; of which some appear to us to be superfluous, as the author continually refers to Euclid, and the reader must be acquainted with the Elements, before he can enter upon this work. Thus the two first hardly merited insertion, and we make this remark, because in a work of this sort, brevity, provided there is perspicuity, cannot be too much consulted, and the author throughout seems more studious of saying every thing that can be said on a proposition than is necessary. The first lemma tells us, that, if three right lines be parallel to each other, or meet in a common point, and from two points in one of them right lines parallel to each other be drawn to the other two, the parallels meeting one of these lines shall be proportional to the parallels meeting the other. The second lemma demonstrates, that if from two of the angles of a triangle be drawn

right lines perpendicular to the opposite sides, the right lines joining their concurrence, and the remaining angle, shall be perpendicular to the remaining side. The third lemma is thus worded. A right line being given in position and magnitude, it is required to find a point therein, whose distances from the terms of the given right line shall be in a given ratio, viz. in the ratio of two right lines given in magnitude. Mathematicians in general, now mean by a given right line, a right line given in position and magnitude, so that the four latter words are superfluous, as is equally so the explanation of a given ratio. We may allow terms to be better than extremities, though not commonly used. One quarto page, and nearly the half of another, is a commentary on this proposition, which is perfectly unnecessary to one who has read the sixth book of Euclid; the remaining part of the page, as it contains some use of harmonical division, would have sufficed. The seventh lemma, that a diameter of a circle perpendicular to a right line in the same, bisects each circumference subtended by the right line, and its converse needed, for the same reason, no demonstration: nor did the eighth, that if two right lines touching a circle meet each other, they shall be equal between themselves, and the diameter drawn through their concurrence shall be perpendicular to the right line joining the points of contact. The others, as they relate to harmonical divisions, are necessary; but we could have wished sometimes to have been left a little more to ourselves, as the things demonstrated would have suggested themselves at once to a careful reader.

We come now to the conic sections, and shall give the first definition as another specimen of our author's mode of writing. If a right line XX be given in position, the point F be given without it, and Z be a right line given in magnitude, and FI being drawn perpendicular to XX , if a ruler, FA , revolve about the point F , and in every position a point A be assumed therein, such that the perpendicular distance of each point from XX be to the distance of the same point from F in the constant ratio of FI to Z ; the line described by the motion of this point A throughout the revolution of the ruler FA , is called a conic section. The first proposition is that, if, from any point in a conic section, and from the focus two parallel right lines be drawn to meet the directrix in any angles, the parallel drawn from the point in the section shall be to the focal distance of the point, as the parallel drawn from the focus is to the semilatus rectum of the axis. The proposition is clear enough from the consideration of the definition, but the *revolving ruler* is brought into the demonstration, and there are seven corollaries.

We

We have already given the definition of the generating circle; we shall select now a few from the eleven which follow the second proposition, as they will give a better idea of the modes pursued in this work.

' 17. Two right lines, the one drawn from the focus, the other from any point in the plane of a conic section, and either both meeting the directrix in the same point, or both parallel to the directrix, are called Respondent Lines, or simply Respondents; and the one drawn from the focus is called the Focal Respondent, the other the Conic Respondent.

' 18. Two right lines parallel to two respondents, and either both meeting the directrix in the same point, if the respondents meet the directrix, or parallel to the directrix, if the respondents be parallel thereto, and in that case having their distances from the directrix proportional to the distances of the respondents from the directrix, whether these distances be measured perpendicularly or by any two parallel lines, are called Correspondents; and they are distinguished as Focal or Conic Correspondent, according to the respondent to which each is parallel.

' 19. If there be two respondents, and two parallels be drawn, one from the focus to meet the conic respondent, the other from any point in the conic correspondent to meet the focal respondent, the two points of concurrence are called Respondent Points.

' 20. If there be two respondents, and any two right lines correspondent to them, and two parallels be drawn, one from the focus to meet the conic respondent, the other from any point in the conic correspondent to meet the focal correspondent, the two points of concurrence are called Correspondent Points.

' 21. If round any point in a conic respondent or conic correspondent the generating circle be described, the two respondents or two correspondents are said to pertain to the generating circle, or to be respondents or correspondents in the circle.'

To these definitions succeed nineteen corollaries.

It will not be necessary to analyse farther the work before us. The principal properties, both of the sections in common, and each in particular are demonstrated, so that on reading this book a competent knowledge will be acquired. Many of the demonstrations are neat, all in general perspicuous; but, as we said before, brevity is not enough consulted, and, as there are four more books to follow, we are fearful, that unless the author curtails some of his demonstrations and corollaries, the work will be much too large for the majority of students in this branch of science. The language too might be frequently corrected, by studying brevity, and the terse mode of writing used by the best mathematicians. In making

these remarks, however, we would not by any means discourage our author from arranging the materials for the press, which he has prepared for the other books: and we trust, that though he has not met with support from the syndics of the press, some generous patron will take care that he shall not be a sufferer by giving to the public the meritorious labours of nearly thirty years. We would recommend to him, in the mean time, to peruse the treatise of Boscovich on the same subject, as we are confident that he will find in it many things worthy of his consideration.

The plates are numerous, and in general well executed, which is a great point for the comfort of the reader in a work of this sort: but there is a blemish either in them or the text, which afforded us continual trouble. In the text reference is made to the figures by large and small Roman letters, but the figures, instead of small Roman letters, have Italics. Thus in the text we have a rectangle *Q X Q* mentioned, which is to be sought for in the figure: in the figure *X X* it is marked out by the letters *Q X q*; our eyes being accustomed to Roman letters in the text, we naturally look for similar letters in the figure, and do not recollect every instant that different letters are used.

The author proposes to complete his work with the following books. Book II. On the Properties which are common to two Sections. Book III. On the Properties which are peculiar to each Section. Book IV. On the Problems relating to the Conic Sections. Book V. On the Loci of the Conic Sections, or those Problems of which the Conic Sections are the Loci.

Specimens of Hindoo Literature: consisting of Translations, from the Tamoul Language, of some Hindoo Works of Morality and Imagination, with Explanatory Notes: to which are prefixed Introductory Remarks on the Mythology, Literature, &c. of the Hindoos. By N. E. Kindersley, Esq. of the Honourable East India Company's Civil Service on their Madras Establishment. 8vo. 7s. 6d. Boards. Wingrave. 1794.

FROM the pursuits of avarice and ambition, which have till within these few years marked the successful inroads of Europeans into India, we are happy to see the attention of our countrymen gradually turning to more noble and elegant employments; and we are not without hopes that this progress towards refinement may be as beneficial to the conquered nations of Indostan, as it is honourable to those in possession of power. The work before us will not be the less esteemed because it proceeds from the pen of a writer, who very modestly confesses

feffes that he acquired the language of the original, not with a view to investigate Hindoo literature, but 'to qualify himself for the better administration of extensive districts over which it was his lot to preside.' The contents of it are: 1. Introductory Remarks on the Mythology, Literature, &c. of the Hindoos. 2. Extracts from the Teeroo Vaulaver-Kuddul, or the Ocean of Wisdom. 3. The History of the Nella-Rajah, a Hindoo Romance. 4. Explanation of the Engravings.

In the first part we have a clear, concise, and methodical view of the Hindoo mythology, which is divided into five parts, forming a complete scheme of religious faith. We learn from thence that the Hindoos believe, 1st. in one Supreme first Cause of all things, called Paraubahrah-Vushtoo. 2. In three divine powers of creation, preservation, and destruction, Bruma, Veechnoo, and Shivven, supposed to be three persons, consolidated in an intimate degree into one compound being, by the names of Moortigoel, or the three gods, and Treemoortee, or the triple god. These gods have respectively wives and descendants, to whom divine honours are paid. 3. In a race of dæmons, named Daivaudegoel, invoked for protection from evil, and in evil spirits in opposition to them. 4. In intelligences, termed Daivergoel, like the genii of the Arabians or demi-gods of the Romans; among whom are their ancient heroes and saints. 5. In nine principal celestial luminaries, called, Nova Greggum, influencing human events.

Such are the objects of Hindoo worship; but the reverence paid to them differs in degree, and the words of the author will best explain to us the estimation in which they are held in the minds of the faithful.

'Thegerat first Cause of all, Paraubahrah-Vushtoo, has no temples or religious rites whatever; nor is he ever publicly and directly worshipped in his spiritual immaterial capacity; and, I apprehend, he is very rarely the immediate object of private devotion. The Treemoortee are by some of the more intelligent and learned (though by no means by the bulk of the Hindoos) worshipped, not only as one, but as the Supreme Being himself. They are now, however, more generally adored separately; and, as well as their wives and offspring, universally, through the medium of external images. The dæmons are no otherwise objects of invocation, than merely for the negative benefit of protection from evil spirits, over whom they preside. As for the fourth and fifth classes they are not honoured either with temples, or regular rites of worship.

'Such is the real outline of Hindoo mythology; and without any unnatural strain, we may, I think, through this system, trace the probability of the once exclusive and pure adoration of the Supreme God, among this ancient and wonderful people; the first corruption

of which, seems to have arisen from distinguishing by emblems, his great attributes of creation, preservation, and destruction.

Following the above outline, our author gives a distinct account of each article, of the gods and genii, their incarnations, marriages, descendants, images, qualities, and adventures; of the nine great luminaries, in which are noticed the conformity between seven of them and those which presided, according to the superstition of the ancient Romans, over the seven days of the week, and the duration of the four yagues or yugs, corresponding to the four ages of western mythology. On the latter subject we were rather surprised in not finding any reference made to the researches of sir William Jones and others, from which it is evident, that there are not any astronomical observations in India four thousand years old, and that the yugs were composed to serve the purposes of calculation: but we read with satisfaction the remark made on the strange inconsistency of man, who, whilst he formed 'such pure and elevated conceptions of the great First Cause, could so degrade himself, as to change the glory of the incorruptible God into an image made like corruptible man, and to birds, and to four-footed beasts, and to creeping things:' and we agree with our author, that 'it may serve to abate the pride of man, and warn him with temper to examine the pretensions to revelation, and with gratitude to embrace every assistance which inquiring reason shall lead him to admit as of divine origin.'

The Teroo-Vaulaver Ruddul is a moral poem, written in the Tamoul, erroneously called by the Europeans, the Malabars language, and supposed to be fourteen hundred years old. A few extracts are now given to the public; for the difficulty of comprehending the antique style of the original has deterred the translator from presenting us with the whole poem, which would fill two or three volumes. This difficulty, we are in hopes, has by this time vanished; as the extracts excite our desire to be better acquainted with a work which breathes such an excellent spirit of morality; and the publication of the whole, will, we are confident, be highly gratifying to every lover of oriental literature. The following specimens we have selected, to give the reader a better insight into the merits of the work and the translator.

‘ ON THE SELF-MORTIFICATION OF RECLUSES.

‘ That man shall command the world, who, instead of abusing, rigidly controuls his five senses :—

‘ To explain;—the palate must refrain from honey, cauloo, spirituous liquors, flesh, and similar luxuries, and must only taste
what

what is clean and simple;—the eye must turn from wanton beauty, to those divine objects which promote purity of heart. The members of the body must not be the instruments of vice, but be employed in the service of virtue. The ear must not listen to obscene language or inflaming tales; but admit only devout instruction. In like manner, even the sense of smelling must not be luxuriously indulged; it should only relish the sweet perfume of virtue.

‘Persons who thus govern themselves, shall command the very rain to fall; and it shall obey; their virtue shall cause the world to stand fast.

‘The state of penance is sacred; therefore if any person rashly incur the resentment of a true hermit, seated on the summit of some holy hill, assuredly he shall perish.’

‘ON CHARITY.

‘That the advantages of charity are infinite, it is not necessary to prove by laboured deductions from the vaides and shastries: for behold yonder palanqueen;—what occasions one man to ride on it at his ease, and the rest to groan under its weight? certainly it is because in their preceding state of existence, the former was beneficent; the latter were deficient in charity.’

‘ON DOMESTIC LIFE.

‘The simple head of a family, who walks through life in the paths of innocence and benevolence, is really a superior character to the abstracted ascetic; or the most rigid Sance-assée.

‘A family life is, upon the whole, more meritorious than a sequestered solitude; at the same time those who, embracing the latter, give no room for reproach or scandal, are to be highly venerated. In short, the good father of a family, though a mere mortal, is a fit companion for the Daivers. It is incumbent on a professed hermit, utterly to renounce his passions and worldly pursuits; but where a domestic character refrains only from the abuse of these, he shall be found duly prepared for the worlds of bliss.’

‘ON PARENTS AND CHILDREN.

‘He who is a stranger to the feelings of a parent, may take delight in the mellifluous notes of a flute, or the more sonorous viol; but to the parent’s ear, these are less harmonious than the simple music of an infant’s prattle.

‘The duty of a father is, to cause his son to be still more extensively instructed in virtue and knowledge than he himself had been: then shall he have honour when bards and other learned men invite his son to frequent their meetings, and to be as one of them.

Whereas

Whereas he who applies himself chiefly to qualify his son for amassing wealth, shall for his labour be repaid with sorrow and disappointment.

ON INGRATITUDE.

'To cut off the teats of a cow; to occasion a pregnant woman to miscarry; to injure a Bramin; are sins of the most aggravated nature: but more atrocious than these, is ingratitude.'

ON JUSTICE.

'We are often deceived in our estimate of the characters of men; but look to the good qualities and fortunes in life, of their respective children, and that will determine their own real merits; for the practice of justice is rewarded with a blessing on our children.

'The upright shall be blessed with duteous offspring, while the unjust shall be barren.

'He who, only in intention, is unjust, shall be no less punished than if that intention had been carried into execution: for to will evil is as criminal as to commit it.

'The truly just man will not consider either the rank or meanness of his competitor or neighbour; but putting him on a footing with himself, and holding the scales of justice with an equal hand, he will render, to the poor no less than to the rich, his strict due. Such divine justice a good man considers as his most precious ornament.'

The history of the Nella-Rajah, which follows these moral precepts, is a romance; which, if it were not tinged with the superstitious notion, that the misfortunes of this life are the result of evil conduct in a prior state of existence, might be read with profit by those in the present days; who, like the rajah of old, adventure upon the chance of a die every blessing bestowed on them by Providence. The plan is simple, and carried on with greater regularity than we should have expected. A monarch, who had lost his kingdom by gaming, a vice common in the East, as it was also in early times among our savage ancestors in Germany, complains to a Moonee, or holy pilgrim, of the wretchedness of his situation. To console him, the Moonee relates the history of the Nella-Rajah.

This Rajah ruled over a mighty empire, which is described to enjoy under his reign every species of happiness, that presents itself to an oriental imagination. He was beautiful as Munmoden, the god of love; and from the representations made of Tummai-untee, the daughter of another rajah, he is enamoured of her. After a prayer to Veeshno, that his wishes may
be

be gratified, the Aunnays or genii appear to him in the shape of birds, and with proffers of assistance assure him, that the princess, whose beauty is superior to that of a goddess, shall be his. From him they fly to the lady, and prepossess her in favour of the Nella-Rajah. Her attendants discover her passion to her father, who determines upon their advice to make known his intention to the world, of marrying her, and the princes of the earth become her suitors. Daivuntren, the chief of the Daivers or genii, is informed of this news by the great Moonee-Eeshuver Nardah, one of his musicians, and inflamed at the description of the princess, sets off with three of the eight guardians of the earth to the court, where was assembled the numerous host of suitors; and becoming equally enamoured with the rest, determines, by means of the Nella-Rajah, to gain possession of the princess. Nella-Rajah is summoned into the divine presence, and is required to prevail on the princess to choose Daivuntren or one of his companions for her heavenly bridegroom. The monarch after some struggles consents, and performs his commission with fidelity; but the lady declares her attachment to him alone, and refuses to consider the Daivers in any other light than that of celestial parents. On his return with this answer, his employers declare themselves satisfied with his conduct, and assure him of their favour and protection. Two days after, the royal suitors are assembled, and the princess is directed by her father to go among them and make her choice. In the groupe she is astonished to see five persons exactly resembling the Nella-Rajah; but composing herself on the idea, that her heavenly lovers had put on this appearance, with the utmost reverence she addresses them as parents, and requests of them to bestow on her the Nella-Rajah as her bridegroom. Pleased with her devotion, the Daivers resume their form, and give the happy couple their blessing; the nuptials are immediately solemnized, and they are graced by the visible presence of the holy Tréemoortec, with their wives, and many of the lower deities.

Daivuntren in the mean time travels homeward, and on his way meets Shunnee the malignant spirit, who is hastening to pay his court to the princess, but hearing that she has already bestowed her hand on Nella-Rajah, he imprecates on the prince the most dreadful maledictions, and proceeding on his journey, resolves to take the first opportunity of revenge on his successful rival. The happy couple now take leave of their affectionate parents, and live for the space of two years in a state of uninterrupted happiness; in this time they are blessed with a son and daughter, the counterparts of themselves, and Shunnee is unable to gratify his malevolence. Unfortunately at the expiration of this time the Nella-Rajah, after the usual ablutions,

ablutions, neglected to wash a very small spot of his foot, and from this moment his misfortunes commence. Shunnee took advantage of the neglect, and the rajah, who had as yet never destroyed any thing that possessed life, suddenly manifests a strange inclination to partake in the diversions of the field. Every thing is prepared for a hunting excursion, and his mind having been gradually tainted by the suggestions of Shunnee, he enters into all the savage and unbecoming joys, which such scenes excite in the lowest minds.

Pleased with his success, Shunnee now puts on the form of an old Bramin, and making himself known only to the Rajah Pooshcarrah, orders him to pay a visit to Nella-Rajah, and under the assurance of success to try his fortune with him at dice. Pooshcarrah consents, and is well received by Nella-Rajah, to whom after a few days he proposes this amusement, and Nella-Rajah expressing his surprize, that so great a person should condescend to a practice so unworthy of a prince, consents to gratify him, and from the secret influence of Shunnee loses first his temper, and then every thing but the sovereignty. His nobles endeavoured to dissuade him from prosecuting his ill fortune, but in vain; his faithful cultivators appear before him with remonstrances, but are abruptly dismissed from his presence. Tummai-untee, convinced that this disgraceful transaction must be the effect of supernatural agency, exclaims, "When good men act unworthily, what disasters are not to be apprehended! but alas! when the sea overflows its banks, who will pretend to arrest its fury? I must not presume to interfere on this occasion. My lord's pleasure, however fatal, must be done, and I submit in silence. It is my part only to take every precaution possible against a train of evils of which I foresee these are likely to be only the beginning." Under these impressions she sends the children away to her parents, and waits in silence for the event, which deprived her husband of his kingdom, and sent them both devoid of every thing but raiment, solitary wanderers into the wilderness. The consolation which the queen endeavoured to administer, served only to embitter the severe reflections in her husband's mind on the folly of his conduct; he was grieved more at her distress than his own, and yet in this state of wretchedness the malice of Shunnee did not relent. His robe was carried away by evil genii in the form of birds, and the unhappy monarch now wandered almost naked. It was in vain that he endeavoured to persuade his wife to return to her parents, for shame would not permit him to accompany her; but she resolved to share his fortunes, and he after many struggles quitted her whilst she was asleep.

Agitated with the strongest passions, the rajah hurried farther

ther into the wilderness, and Shunnee prepared for him another trial, by exciting against him the god of fire. This deity, though otherwise well disposed, was obliged to submit to Shunnee, and in an instant the unfortunate Rajah saw the wilderness around him in a blaze. His courage was not appalled; he darted through the fiery bushes to save his wife, but was stopped in his way to rescue a prodigious snake from impending destruction. The snake returned the kindness by a sting, which in an instant rendered his person of a frightfully black colour; and as he was exclaiming against this ingratitude, the snake, who was really the god of fire, assured him that it was an act of kindness, which would preserve him till the appointed time from the many dangers to which he would otherwise have been exposed. Thus disguised, he reached the great city Aulikaupoor, and under the name of Baugun became the charioteer and cook of its rajah, Beetupah.

His forlorn bride on waking gives vent to her sorrow in the most pathetic lamentations, and on the brink of destruction from a huge snake is delivered by a savage: in return he would have violated her chastity, but is on a sudden laid prostrate at her feet by the power of an imprecation, which, in this moment of distress, she breathed forth to Shivven. After many adventures, she by the advice of the Beeshees gained the capital of the rajah Shubahoo, and under the name of Shaindeereeah, becomes an attendant on his queen.

In the mean time her parents are in the greatest anxiety; they dispatch Bramins to all parts of the earth in quest of the unhappy couple, and one of them discovers the wife of Nella-Rajah, notwithstanding the meanness of her apparel, which no entreaties could prevail on her to remove. She was persuaded, however, to return to the court of her father, and was escorted thither by a pompous retinue suited to the dignity of her rank. Her parents received her with the utmost affection, and fresh Bramins were sent forth in quest of her husband, with a charge to inveigh against him in the bitterest terms for the desertion of his wife, and to mark any person, and enquire after his history, who should resent this language. One of them came to the court of Beetupah-Rajah, and made the usual proclamation: the rajah with a just rebuke dismissed him from his presence, and the Nella-Rajah expostulated with him on his conduct, declaring the woman, who could thus authorize him to expose her husband, was the most to blame. Though the Bramin could not suppose that this hideous wretch was the object of his mission, in obedience to his instructions he returned to give an account of his supposed ill success; but the sagacity of Tummai-untee ascribed the form of her husband to the baleful magic of Shunnee. To ascertain this fact her

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father

father declared his intention of remarrying her, and Reetupah-Rajah was invited to appear as a candidate for her hand. Reetupah with joy accepted the invitation, and the Nella-Rajah was his charioteer to the court of his father-in-law. In the way Shunnee appeared to him, and discovered to him that the period of his sufferings was, by the appointment of Bruma, which nothing could resist, nearly at an end; and at the same time the snake, which had so horribly deformed his person, extracted all the poisonous effects of the sting except the external blackness of complexion. They approached now to the end of their journey, and the rapidity of the chariot wheels was a presage in the mind of Tummai-untee, that none but her husband could be the charioteer. By his discourse to some of her attendants, and the taste of the dishes which he cooked, her conjectures were strengthened: and by his emotions on embracing his children, which she sent to him as the last trial, they were so confirmed, that she desired her father to send for him under the pretence of a wish to see the wonderful charioteer of Reetupah. He received this summons with secret satisfaction, being partly convinced, notwithstanding the report of a second marriage, of his wife's attachment, and in the presence of his father-in-law had the pleasure of hearing from his beloved wife, that the idea of a remarriage was only a pretext to bring him to the court, whilst the garments which she had on were a proof of the constancy of her affection. At this instant the holy Moo-moortigoel make their appearance, and the blackness disappears from his skin; he learns from them, that the period of Shunnee's resentment is expired, and that his wife had preserved inviolably her fidelity. Having bestowed again their blessings on the happy couple, they disappear, and the Nella-Rajah returning to his kingdom, challenges the Pooshcarrah-Rajah at another trial of skill, making his wife the stake. Pooshcarrah relying on the protection of Shunnee, accepts the challenge, and in his turn becomes the loser. The Nella-Rajah resumes his sovereignty, but treats his antagonist with more compassion; now re-entering his palace, the long lost sovereign is received with the acclamation of his subjects: the monarch, instead of reproving them for their unkindness, attributes his misfortunes to irresistible fate, the natural consequence of the sins of his former state of existence, though he adds, that to their prayers to Veeshnoo he might owe the speedier conclusion of his trials.

On concluding this history, the Monee gives the unfortunate monarch a prophetic assurance of a similar restitution to his kingdom, and the whole concludes with the usual oriental benediction.

• Blessed

'Blessed are the hearers, the readers, and the writers of this sacred history. For ever free from the malicious power of Shunnee, they shall enjoy wealth and happiness in this world and eternal blessedness hereafter. May the favour of the great Veeshnoo be with us.'

A tale planned by oriental imagination is not to be judged by the cold rules of European criticism; and, if at times the dialogue should seem rather long, the gods and heroes descend to minutiae which we might think unworthy of their dignity, or personal beauty be described in rather glowing colours, we should keep constantly in our minds the simplicity of former times and the voluptuousness of eastern climates. However varied in the expression, the force of love is the same in all countries, and its effects on the temper of the heroine of the piece, are the same as might appear in many of our ladies in a similar situation: but the description of her person, as given by one of the Aunnays to the enamoured prince, cannot fail of recalling to our memory the beautiful eclogue in our own sacred writings, composed by the wisest monarch of the east.

'Such beauty even we never beheld! No mortal woman, nay not the *female angels* of Veeshnoo; the wives of the gods; or their fair musicians, are equal to *Tummai-untee*. Surely Bruma, conceiving that one moon was not sufficient to enlighten the world, has bestowed on it this new light. I do not exaggerate; Bruma alone knows all her perfections. The soles of her feet have the appearance of clusters of scarlet-flower buds. Her well proportioned legs, firm and smooth as the polished plumpness of the *plaintain tree*; taper downwards delicately, as the little finger of her fine hand. Her waist is slender as the centre of the *woodookay*. Her navel is like the circling eddy in a pure crystal stream. The soft down upon her lovely person is regular and fine as the distant tract of a string of industrious ants. Her breasts are globular and bright as two golden water vessels. Her hands are white, tinged with pink, like the *flower of light*. Her form bears the just proportion and ardent brightness of the deep-red *kovay*-fruit. Her teeth seem the buds of the milk-white *moogray*-flower. Her round neck is polished as the *chank*. Her nose is formed like the *coomilum*. Her dazzling eyeballs beam in their lucid orbs like the shining *voondoo* fluttering on a *lotus* leaf. Her eyebrows are arched like the death-dealing *bow*s of the gods. Her crescent forehead is turned like the moon in its infancy. Her hair glitters with the variegated hues of the *voondoo*'s wings. Her face has the mild radiance of the full moon. Her person is pure and resplendent as gold of 100 *touch*. Her gait is more graceful than that of *aunnays*; and to crown all, her heart is unspotted as chastity itself.'

The style of an eastern remonstrance may be seen in the address of the cultivators to the Nella-Rajah, when he had lost every thing but the sovereignty.

‘ Deign, mighty sovereign ! deign to listen to the humble representations of your faithful people. Hitherto have you ruled us with perfect wisdom and benignity. As you have uniformly exercised every virtue during your blessed reign, so do we gratefully acknowledge that your happy subjects have been strangers to distress of every kind. But now, alas ! we fear that, for our sins, we are to be happy no more. Oh, sire ! when we behold the *Nella-Rajah* stooping to an occupation so discreditable, we cannot but forebode calamity. Our imagination represent you already deprived of your kingdom, and wandering in beggary. Already, we learn with grief, you have lost your royal treasures to an immense amount. Your nobles and officers of state are lamenting in tears this sad infatuation ; and unfortunately for yourself and your people, the holy *Moonet, Vud-dister*, is not here at this critical moment to advise your majesty. Listen, then, graciously listen to our earnest intreaties, that you will desist from prosecuting your ill fortune ;—that you will put up patiently with your actual losses. Good kings use to pay more attention to the representations of their humble cultivators, than to the opinions of their courtiers. Be prevailed upon then, to stop your hand, ere it be too late ; for, alas ! it is our duty to add, that all of us have, this day, witnessed most peculiar and disastrous omens, which heaven in mercy avert !’

The affectionate terms in which the beautiful princess consoles her husband, must be interesting to every reader :

‘ *Tummai-untee* turned upon her afflicted husband her fine eyes, beaming with mingled tenderness and fortitude. “ Oh, my honoured lord, cried she, abandon not yourself thus to unmanly grief. Were the overwhelming thunder to dart its bolts direct against your person, kings ought, with calm courage, to receive and resist the tremendous shock. Fortitude, sir, is itself a deity : and be assured, that princes who want it are the peculiar scorn of superior beings.—Never, then, never sink under your calamities ; as you value your character and your peace, repine not at your departed grandeur ; but with dignified courage, go forth, as it were, to meet whatever evil may assail you. Will an ignoble despondence avert the decreed consequences of the faults committed in our former existence ? On the contrary, you must know that the sanctity of the most abstracted *yogue* will not excuse him from the unalterable decree, that “ as we have in our former lives acted, so much we, in this, endure.” And shall we then vainly look for an exemption from the laws of Bruma ? And why should we meanly vent reproaches on the *Pooshcarrah-Rajah*, who was only the insignificant instrument of our misfortunes ?

tunes? While the allotted period of our grandeur lasted, could he have deprived us of it? And when that hour of misfortune did arrive, ought we not to have expected, and be prepared for, enmity and deceit? Though fate be beyond our controul, to retain our fortitude in distress, is always in our power; and while that virtue is in full exercise, of what consequence is the *extent* of our calamities?—To him whose skill and presence of mind can keep him floating on the surface of the waters of trouble, of what signification is their *depth*?—Smother then, my love, the corroding flame of grief, and trust in the supreme Veesnnoo. Through his returning favour you may regain your lost honours: through his aid, you may overcome the *Poeshecarrah-Rajah*, and be restored in triumph to your immense empire. Consider, sir, have not even the *Daivers* experienced reverses of fortune?—Did not their mighty sovereign *Daivuntren* groan in captivity on the hill of *Nishtegerry*, till Veeshnoo in his mercy, destroying his oppressive enemies, the *Rautcheders*, released and restored him to his kingdom?—So will you, after passing in this dreary wilderness the decreed period of trial, re-ascend with splendour your royal throne. Doubt it not. There, through the divine interposition, already do I, as it were, behold you seated in your primæval glory.”

The pleasure which we have received in the perusal of this work might tempt us to make further extracts, but from those already given, the reader's curiosity cannot fail of being excited to become better acquainted with so good a specimen of Hindoo literature and mythology. The work is enriched with three plates, the first representing the Hindoo Cupid, the second the Treemoortee or Sacred Triad, the third Shिवon dancing in his wrath with the infernal goddesses Caullee: the two last plates are taken from pillars in a magnificent choultry or appendage to the temple at Madura. With a description of these plates our author concludes his valuable labours: for the fidelity of the translations, not being acquainted with the originals, we have only presumptive evidence; but the judicious notes interspersed throughout, are a proof of an intimate acquaintance with the religion and manners of the people with whom he has lived; and these subjects, which are daily growing more interesting to the public, will, we hope, continue to engage his pen amidst the more important offices of his station.

MONTHLY CATALOGUE.

P O L I T I C A L.

The Trial at Large of Thomas Hardy, for High Treason; before the Special Commission, at the Session-House in the Old-Bailey: began on Tuesday, October 28, and continued until Wednesday, November 5, 1794. With the Whole Proceedings of the Attorney and Solicitor General on the Part of the Crown; and Mr. Erskine and Mr. Gibbs for the Prisoner. By John Newton, Esq. 12mo. 1s. 6d. Symonds. 1794.

PERHAPS no trial during the present reign has raised the public expectation higher than that before us; nor can we wonder at the circumstance, when we consider the importance of it. To understand the nature of this prosecution it is necessary to have a retrospect to the public proceedings for a considerable period; and to those who desire more detailed information, we shall take the liberty to recommend an inspection of our Review of Public Affairs from the commencement of the year 1793.

In the latter end of the year 1792, it is well known that a considerable alarm had been raised in the nation respecting certain plots and conspiracies, which it was alledged had been entered into for the destruction of the constitution; and the ministerial party in the house even pledged their veracity to the existence of such conspiracies. The alarm was, however, originally founded in remarkably vague and indistinct terms, nor could all the efforts of the opposition draw from their adversaries any thing like a specific charge against any body of men, or even against any individual. At first it was asserted that a number of foreigners, in the pay of the French convention, were to excite an insurrection in the nation; and afterwards insinuations were dropped which tended to fix upon the opposition in parliament the black charge of treasonable practices. To silence effectually these dark and treacherous insinuations, Mr. Sheridan thought it necessary to give a direct challenge to ministers, and to endeavour to bring directly to light, what they so unaccountably seemed to cover with a veil. For this purpose he introduced his celebrated motion for a committee to inquire into the nature and evidence of the supposed conspiracy. ‘Either,’ said he, ‘ministry have just grounds on which they rest these assertions, or they have not.—If they have just ground of suspicion they will grant me a committee; if they shrink from inquiry, I hope and trust we shall hear no more of plots and conspiracies.’ Mr. Sheridan’s motion was most unaccountably rejected; it had, however, this effect, that the minority in parliament were no longer assailed by the injurious insinuations with which they had been previously teized.

While these affairs were transacting in parliament, two clubs, the Constitutional and Corresponding Societies, instituted for the
professed

professed purpose of promoting a parliamentary reform, published a series of advertisements, resolutions, &c. and instituted meetings in order to forward the object of a parliamentary reform; and in some of their resolutions the conduct of administration was treated with apparently too little ceremony. At the meeting of parliament, therefore, in the last session, it appears, that the charge of conspiracy was transferred to these clubs. Their papers were seized; some of the members were committed to the Tower; Mr. Pitt (who had refused Mr. Sheridan's committee, at the time when it was most necessary, and when the alarm was at the highest) now instituted himself a committee, and on their report (founded on the papers which had been seized) the habeas corpus act was suspended.

In reviewing the reports of the committees of the two houses, we did not presume to anticipate the verdict of a court of justice. But when we found that only 18 stand of arms had been found in the possession of a body of men, said to consist of near 30,000, we could not help feeling considerably relieved from the *terror*, which the rumour of these plots had excited; and we could not help suspecting that there was more of folly than of guilt in the proceedings of the Societies.

It is a remarkable circumstance, which appears from the trial before us, that the great bulk of the evidence concerning the supposed conspiracy, relates to transactions long *posterior* to the assertions of the ministerial party in 1792, 'that a conspiracy *then* actually existed.'—Is *this* then the conspiracy to which ministers alluded, or is it a new one? In the latter case, what was the former conspiracy, and who were its authors?

For the evidence adduced upon this trial we must necessarily refer our readers to the trial itself, as it is too extensive to admit of any analysis within our limits. Mr. Hardy was acquitted upon this charge, and we mean not to impeach the verdict, which was certainly fairly given upon the evidence; but from this consideration a further question arises, which will remain for the determination of future juries. — Could a conspiracy be entered into by any given Society, of which the Secretary of that Society was totally ignorant?—On this question we shall not venture any opinion, and only observe, that it merits investigation.

The speech of Mr. Erskine, on this occasion, is a very fine specimen of forensic eloquence. His elucidation of the law of treason is remarkably clear and constitutional.—But our limits will only admit of one short extract. It relates to the law of evidence, and is beautiful.

'The rules of evidence, as they are settled by law, and adopted in its general administration, are not to be over-ruled, or tampered with. They are founded in the charities of religion—in the philosophy of nature—in the truths of history, and in the experience of

common life. And whoever ventures rashly to depart from them, let him remember that it will be meted to him in the same measure, and both God and man will judge him accordingly.'

The speech of Mr. Gibbs is also excellent. The evidence of the spies, perhaps, ought not to have been adduced; and they certainly did more harm than good to the prosecution: it is, however, but candid to observe, that the attorney-general very fairly stated that their testimony ought to be received with great caution.

The copy before us is only an abridged report of the trial, apparently copied from some of the newspapers. It, however, appears to be fairly and impartially given. Other reports of the trial have been published; but we do not understand that the trial at large, as taken by the short-hand writers, is yet published.

Number XIV. to XXVI. of the Patriot: or, Political, Moral, and Philosophical Repository, consisting of Original Pieces, and Selections from Writers of Merit. A Work calculated to disseminate these Branches of Knowledge among all Ranks of People, at a small Expence. By a Society of Gentlemen. Vol. II. 12mo. 3d. each Number. Robinsons. 1794.

A Literary journal should have as little connexion as possible with party politics. To intermeddle at all in these disputes, would be to deviate from the very object of the institution, and would occupy that space which ought to be dedicated to nobler and more useful purposes. We have, therefore, usually contented ourselves with announcing to the public such publications as that now before us, and selecting for the entertainment of our readers, any general facts which may contribute to that end.

The greater part of this volume is occupied by documents, illustrative of the inadequate state of the representation. The following paper we select as a mere object of curiosity, and not as at all joining in the implied censure which it is intended to convey on the minister.

‘ THE DISINTERESTED FAMILY.

‘ TO THE EDITORS OF THE PATRIOT.

‘ Gentlemen,

‘ It may excite no degree of resentment, though it will perhaps create a blush of shame, in the countenance of honest JOHN BULL, when he recollects how he has been humbugged by the *patriotism* of the duke of Richmond, and the *disinterestedness* of Mr. Pitt. Of the first, let the boroughs of Seaford and Queensborough make mention; and the second may be collected from the following list of places, sinecures, and titles, conferred on his own family since he has been minister.

‘ PLACES DURING PLEASURE.

‘ Mr. Pitt, first lord of the treasury, salary per annum,	£. 4,000
‘ Ditto, chancellor of the Exchequer,	2,000
‘ Cousin	

' Cousin of Buckingham, three years lord lieutenant of Ireland, salary 20,000l. per annum,	£. 60,000
' Cousin Grenville, secretary of state, salary per annum,	10,000
' Brother Chatham, first lord of the admiralty, salary per annum,	5,000
' Cousin Pitt, the general, commander in chief in Ireland, per annum,	3,000
' Brother-in-law Townsend, a lord of the admiralty, per annum,	1,000

' PLACES FOR LIFE.

' Mr. Pitt, warden to the cinque ports, per annum,	4,000
' Cousin Grenville, remembrancer of the exchequer in Ireland,	3,000
' Ditto, keeper of the parks,	3,000
' Brother-in-law Elliot, remembrancer of the exchequer in England,	3,000
' Father-in-law Sydney, chief justice in Eyre, per annum,	2,000

' TITLES CONFERRED ON THE FAMILY.

- ' Cousin Temple, marquis of Buckingham.
- ' Cousin Grenville, lord Grenville.
- ' Father-in-law Townsend, viscount and baron Sydney.
- ' Father-in-law Elliot, lord Elliot.
- ' Uncle Pitt, lord Camelford.
- ' Brother Chatham, a knight of the garter.
- ' Cousin of Buckingham, ditto.
- ' Cousin Pitt, the general, a knight of the Bath.
- ' Lord Fortescue, who married one of the cousin Grenville's, a viscount and earl.
- ' Lord Carysford, who married another cousin Grenville, an earl.
- ' Mr. Neville, who married another cousin Grenville, the barony of Braybrooke, in reversion.

In all, *sixty thousand a year* in salaries, besides patronage and perquisites; one marquissate, two earldoms, one viscount, four baronies; two blue ribbons, and one red ditto. In addition to which, the earl of Chatham has 4000l. per annum, settled by act of parliament on the title; the dowager countess of Chatham has a pension of 3000 per annum more. And the marquis of Buckingham holds the sinecure place of teller of the exchequer, which, having obtained previous to passing the civil list reform bill, is, 14,000l. per annum more, making in all EIGHTY ONE THOUSAND POUNDS a year; but as these three last were granted before the *disinterested, immaculate, heaven-born-minister*, came into power, I do not bring them to the account of his *disinterestedness*.

- ' Lord North was severely reprobated, and with great justice, for attaching

attaching to himself and family so enormous a share of the spoils of his country.—What shall we then say of the *immaculate* Mr. Pitt, who has monopolized three times the amount of lord North's places, and still seems ready to devour as much more!

‘A few more such men as Mr. Pitt, Mr. Dundas, Mr. Rose, and Jack Robinson, would swallow up the whole country. We may well exclaim with the late honest sir Charles Turner, “*Lord have mercy upon the poor! all their earnings go to support the minister's friends ! ! ! ! !*”

Desultory Thoughts on the atrocious Cruelties of the French Nation : with Observations on the Necessity of the War, and a calm admonitory Address to all English Jacobins. By a Loyal Subject to the King and Constitution of Great Britain. 8vo. 2s. Bell. 1794.

‘————— behold a knight advance,
His steed all mettle, and well brast'd his lance!’

And may we not add, to make a triplet?

‘To crush with pigmy arm the giant fiends of France.’

For a more determined, more ardent, or more vengeful opponent, hath not yet appeared in arms against the French republic. Fearless of Jacobins, whether ‘ragged-breeched,’ or *sans culottes*, he rushes into the foremost ranks of the confederate host, and with a furious arm mows down, in his madness, all that he encounters. Had this author the disposal of the French republicans, he would, no doubt, in the course of one short month, overwhelm them in the ‘vasty deep,’ or immolate them to the *manes* of insulted royalty.

We make every allowance for a man seeing things through his own medium, and for vehemence of expression, when it appears to proceed from a distracted imagination; which seems to be the case in the present instance: we can, however, allow him but little merit as a writer, if, indeed, we do not prostitute the term, by applying it to a mere compiler, who has detached near 100 passages from Shakespeare, and introduced them into his pamphlet, almost without order or connexion.

This ardent production is dedicated to Dr. Harrington of Bath, who, it seems, occupies the magisterial chair of that city, and is said to be the production of a whimsical writer of the same name.

Defence of the War against France. By William Fox. 8vo. 3d. Gurney. 1794.

A serious defence of the war will probably at this time of day, be expected from few authors, and least of all from Mr. Fox. It is, therefore, almost unnecessary to say, that this defence is altogether ironical; we do not, however, subscribe to all the opinions of our author. The wars respecting the balance of Europe, which succeeded the revolution, were undoubtedly absurd, and statesmen made use of that pretext merely to cover their interested designs; but

but we are not prepared to condemn the Revolution of 1688 in toto; on the contrary, we must aver, that it was a glorious deliverance to the people of this nation from arbitrary power and religious persecution. We can more heartily join in the ridicule of those absurd prejudices, which only serve to keep up a spirit of malevolent rancour between neighbouring nations, and to counteract the great principles of Christian charity.

‘ To the honour of the nation it may be recorded, that, perhaps, no measure was ever adopted with a more universal approbation than the war against France. Indeed, it would have been strange if it had not. It naturally resulted from principles so strongly and universally inculcated; as to become almost as if they had been innate. A hatred of the French we all imbibed in our earliest infancy. Every source of our ideas was impregnated with the laudable principle. It was the only subject on which all parties, all religions, all classes amongst us, agreed. To be an Englishman was to be an Antigallican. The Whig Dr. Price, taught us from the pulpit, that “the French were our natural enemies;” and the Tory Dr. Johnson, with an accuracy becoming his character, asks, “What can you expect from a people that eat frogs?” All our writers tell us how despicable and superficial are their authors, and every cobbler can inform us, that one Englishman is as good as three Frenchmen.

A Letter to Mr. Fox, on the Duration of the Trial of Mr. Hastings.
8vo. 2s. 6d. Owen. 1794.

In this letter we recognize the pen of a well-known defender of Mr. Hastings. We are told it

‘ Was written in consequence of a motion made in the house of commons by Mr. Burke, and seconded by Mr. Fox, for a committee to be appointed, (consisting of the managers) in order to inquire into the cause of the duration of the trial of Mr. Hastings.’

An abstract of the evidence of lord Cornwallis is also introduced; and the vehement denunciations of Mr. Burke, and the other managers, are collated with different portions of the recorded testimony of lieutenant-colonels Gardener and Brown, colonels Ahmuty, Blair, Popham, and Duff; majors Gilpin, Osborne, and Lumisdaine, sir John Shore, and many other witnesses.

‘ How a charge,’ says the author, ‘ including in it acts stated to have been done *twenty-two years ago*, including in it acts which his majesty’s ministers *most warmly approved*, and by which *millions* have been brought into the public exchequer, came to be preferred, against a man who has performed essential, and important services to his country, is the question that I have attempted to discuss with impartiality.’

On Jacobinism, by William Fox. 8vo. 3d. Gurney. 1794.

It is a remarkable circumstance that the British nation has never been led into error, on any occasion, but by the abuse of words. The

terms Whig, Tory, Jacobite, &c. have occasioned the most atrocious murders, and the most grievous political mistakes. Church and king on the one side, and jacobinism on the other, have latterly been most insidiously employed to create ill blood and disunion among the people. The pamphlet before us is intended to call the public attention to a proper inquiry into the meaning of terms, before they suffer their passions to be excited by an unmeaning sound; and as far as it has in view the preservation of the public tranquillity, it has our approbation.—Of this, the reader will judge from the following extract:

‘When no important interest of the community is in dispute, yet, it is not improbable, that the public may be convulsed with fierce, if not bloody contests: a licentious mob may rise; “no jacobin,” may become the successor to “no papists;” murder and conflagration may spread around. Of a conduct founded in ignorance, no estimate can be formed, and those who let loose the mischief, may be themselves the victims. The safety of a king or bishops may prove but insecure, if dependent on the piety, or loyalty, even, of a church and king mob, should they believe the dearness of porter resulted from monarchy, or that the destruction of episcopacy would raise the price of wages.

‘If moderation and reason be not terms bordering on sedition, it may become us to listen to their dictates. Those who possess earthly power may recollect that they are not omnipotent; that they cannot interrupt the course of nature. They tell us a mighty torrent has burst forth; it rests with them either to guide it through the land, that it may fertilise, and enrich; or by vainly attempting forcibly to confine it in the bowels of the earth, convulse the land, and spread horror around them.’

Vindiciæ Britannicæ: being Strictures on a late Pamphlet, by G. Wakefield, A. B. late Fellow of Jesus College, Cambridge, intituled, “The Spirit of Christianity compared with the Spirit of the Times in Great Britain.” By an under Graduate. 8vo. 1s. 6d. Gardner. 1794.

This young gentleman is very angry with Mr. Wakefield on account of certain principles and observations laid down in the Spirit of Christianity. He should, however, have been very cautious, when censuring Mr. Wakefield for what he deems an improper temper, of discovering the same temper himself. Violence or rudeness is equally improper, when applied against puritans as it is against churchmen. And questions relating to the present state of the French, would be treated more successfully in the way of placid argument, than of boisterous declamation. Such words as *curst* and *damnable*, rather mar, than adorn writings. Our young academic seems acquainted with the writings of Hooker; we would, therefore, remind him of the mild and judicious manner in which that excellent man maintained an argument, and opposed an adversary,
The

The aim of this writer is to shew that there are cases in which war is justifiable, and that the object of the present war, *the preservation of the Christian religion*, is particularly so. He pays many compliments to the duke of Portland, and the present administration; justifies the treatment which Messrs. Muir, Palmer, &c. have experienced; urges the expediency of an established church, and vindicates the character of the clergy. The French are considered as men, who have outraged humanity; and, in reply to Mr. Wakefield's question, whether the present house of commons is a representation of the people? our under graduate answers that it is a body of men, eminent for all the good qualities, both of the head and heart; and as irreproachable an assembly as can be collected together, so long as the human character is chequered and diversified with different proportions of ability and imperfection, of virtue, and vice: the lower ranks of people are treated with a sufficient degree of contempt: the excellence of monarchical government is asserted; 'the new fangled meretricious systems of a Rousseau, and a Voltaire,' are scouted, and the independence of the writer's character is maintained.

Throughout this work, there are occasional quotations from classical authors. As the gentleman intimates that this is his primary attempt, we are naturally taught to look forward to other productions of his, at some future period. We, therefore, take the liberty of advising him to see that his Greek and Latin quotations are printed accurately, lest his readers should not impute the mistakes to the same cause that our candour is inclined to attribute them, viz. the negligence of the printer.

An Appendix to Vindiciæ Britannicæ: in Answer to the Calumnies of the Analytical Review. 8vo. 1s. Gardner. 1794.

The Analytical Reviewers had treated the *Vindiciæ Britannicæ* as destitute of all regard to the rules of logic, and as particularly deficient in the lucidus ordo. Other censures also had been passed on it by the same writers. The under graduate insists that the Analytical Reviewers have acted inconsistently with the true design of a literary journal, and particularly with the rules laid down by themselves, to direct their own conduct, which they submitted to the public in 1788.

Were we to give an *opinion* of the judgment passed by the Analytical Reviewers on the merit of the under graduate's performance, we should, perhaps, ourselves be in danger of receiving another appendix. We, therefore, leave the conductors of the Analytical Review, and this young gentleman, to settle the matter themselves, and shall think, that we have done our duty, in barely announcing these few pages.

A Supplement to the Conduct of the King of Prussia, &c. investigated; containing Observations upon the present State of English Politics; and a Plan for altering the Mode of carrying on the War. Addressed to all Ranks of Britons. By Lady Wallace. 8vo. 2s. 6d. Bell. 1794.

Of the former eccentric pamphlet of this literary lady, we thought it proper to give a very ample analysis, because it contained some facts relative to a character, which, at that period, interested the curiosity of almost all Europe, general Dumouriez, with whom her ladyship appears to have been intimately acquainted. As we have paid her ladyship this compliment, we must be excused for the short notice which we shall take of this supplement. It appears to be written merely to exculpate herself from the charge of republicanism; and it is very desultory, and incapable of analysis.

Glimpse of the Political History of the French Revolution. By M. Raimbert. 8vo. 6d. Johnson. 1794.

This very brief statement is printed with the French on one side and the English on the other; and has, in all respects, more the appearance of a school exercise than an historical detail. It is indeed mere declamation.

A Letter from a Member of Parliament to one of the People, upon the fatal Consequences of the present War. 8vo. 3d. Ridgway. 1793.

A sensible and earnest protest against a perseverance in the present war.—Whether this be really the sentiment of a member of parliament or not, is impossible to say; but we believe the good people of England will cordially join us in wishing it was the sentiment of a majority of that respectable body.

Precious Morfels. 1. Features of sundry great Personages; viz. his Majesty, George the Third; the late Earl of Bute, and present Lord Hawkesbury; King Midas marched from Home; the Bamboozled Mynheers; his Serene Highness, John Bull, Paymaster-general, &c. &c. 2. A Tit-bit for Billy Pitt, &c. &c. 3. America fast a-sleep. 4. The Wonders of the Hatred of Liberty; a Raree-show. 8vo. 1s. No Bookseller's Name.

The author of this pamphlet is also the author of a collection of poems, entitled the *Galaxy*, which was noticed in a former Review, and which, in our opinion, contains some pleasing passages, though rather unequal. The pamphlet before us is desultory, and the author appears from choice to have adopted a colloquial style.—It, however, contains some observations, perhaps but too just, on the versatility of modern statesmen. It remarks the attempts made by Mr. Pitt, the present minister, (in the late war, and at a very calamitous and dangerous crisis) to stop the supplies.—His
appearing

appearing a violent advocate for parliamentary reform, and afterwards deserting the cause, by which he rose into power.—His ingratitude to lord Lansdowne is also noticed; and it is insinuated that he manœuvred to get lord Howe out of the admiralty, to make room for his own brother.

Mr. Pitt's borrowing with one hand to pay with the other, is also ridiculed; and the inconsistency of his party, who accept, in our author's phrase, of *court charity*, (large sinecures) calling Mr. Fox 'a fat beggar.' Mr. Pitt's conduct, with respect to the *catskins* of Nootka, and the mud walls of Oczakow, is also censured.

These are the usual topics of party writers, and it is our business simply to report them, without entering into the dispute.

Funeral Oration for Louis XVI. 4to. 1s. Edwards. 1794.

This oration is said to be the production of a highly respected nobleman. The topics of commiseration are well enforced; and it has a considerable claim to the praise of eloquence.

State of France in May 1794. Translated from the Original of le Comte de Montgaillard, by Joshua Lucock Wilkinson, of Gray's Inn. 8vo. 1s. 6d. Crosby. 1794.

After the copious extracts which we made, in our last Appendix, from M. Montgaillard's pamphlet, but little is to be added upon the subject. Whatever prejudices may be excited against the author, by the virulence of either party, we have already declared our opinion that the pamphlet bears the marks of integrity in its author; and subsequent events have only served to confirm his statement. It is, perhaps, no small compliment to M. Montgaillard, that his work has been equally decried by the republicans and the ministerial party. To us, who are solicitous only for truth, we confess that we have found in it much of probability and good sense.—Some of the facts may possibly be exaggerated, as the author could only become acquainted with them through common report; others, however, evince an intimate knowledge of the temper of the people, and superior sources of information.

Considerations on the Nature of the French Revolution; and on the Causes which prolong its Duration. Translated from the French of M. Mallet du Pan. 8vo. 2s. 6d. Owen. 1793.

This may be called the prophecy of M. Mallet du Pan.—But subsequent events have proved him a false prophet, and a most incorrect reasoner. It is such prophets as our author, that have drawn the powers of Europe into their present dilemma.

An Authentic Narrative of Facts relative to the late Dismemberment of Poland. 8vo. 1s. 6d. Owen. 1794.

There never was exhibited to mankind a scene of more complicated wickedness than in the transaction to which this publication

refers. We recommend this pamphlet, and every thing which may tend to develop the atrocious conduct of the royal robbers combined against Poland, to the serious consideration of our readers. There was a time, when Britain would not have been a silent spectator of such scenes.

Hints; or, a short Account of the principal Movers of the French Revolution. 8vo. 1s. Egertons. 1794.

This is evidently a party production, and is extremely uncandid to many deserving characters, who certainly meant well, and in vain attempted to infuse into their countrymen a zeal for liberty tempered by moderate and charitable sentiments: indeed many of them have since fallen the victims of that moderation which they professed, and because they thought the cause of liberty disgraced (as it always is) by atrocities and crimes. Among such indiscriminate censure as this pamphlet abounds with, it affords us pleasure to discover one ray of candour in the character of

‘ LALLY TOLENDAL.

‘ It would be vain to attempt any thing like the character in an account, the object of which is principally to give the reader not a description of talents, of virtues, and of vices, but the fate and catastrophe of the individual.

‘ The Constituent Assembly could boast of no abler character, no individual of more powerful influence, than Tolendal; whether we consider his rank, his connections, or his accomplishments. The letter, however, which he wrote, and which appears in Mr. Burke’s volume, proves him to be a man of humanity, and to retain a just abhorrence of the crimes and murders of his wretched countrymen. We respect his abilities, and pity his misfortunes; from us he shall not be compelled to hear any reproaches for that earlier conduct, which his present circumstances justify us in presuming that he himself views with compunction and regret. This gentleman has had some very narrow escapes for his life: his fortunes, however, appear to be effectually ruined. We sincerely hope that his future days may pass without any new disturbances of his tranquillity. It only remains with us to inform our readers, that Lally Tolendal is an exile in England.’

The late Picture of Paris; or, a faithful Narrative of the Revolution of the Tenth of August: of the Causes which produced, the Events which preceded, and the Crimes which followed it. By J. Peltier, Author of the *Acts of the Apostles; of the Political Correspondence, or Picture of Paris; and of several other Works, published in the Course of the last three Years.* 2 Vols. 8vo. 14s. Boards. Owen. 1792.

‘ We know not what may be the sentiments of our readers, but, for our own parts, we do not hesitate to confess that we are heartily

tily tired of publications concerning the French revolution. The excellent and well written history * of that transaction, which lies before the public, and which we announced in our Review for January, appears to comprise all the most important facts, and unless something *new* on the subject could be produced, public curiosity must soon subside into public indifference.

The volumes before us were originally, we believe, published in numbers, and in the French language; and they consist principally of extracts from foreign newspapers and other publications. They are entirely on the aristocratic side of the question, and must therefore be read with the same caution as every other party publication, though we cannot but observe that the authors of the *Impartial History* appear to have drawn some of their information from the original of this work, or at least from the same sources.

Whatever relates to the unfortunate infant son of Louis XVI. must be interesting, and we sincerely hope that the commendation contained in the following extract is well-founded:

‘It is impossible to speak of this young prince, without feeling the tenderest emotions, and without being tempted to make his character more known. Brought up in the school of misfortune, his taste formed by the reading of Homer and Plutarch, under the care of the Abbé Davaux, a respectable instructor, the dauphin, at the age of nine, has already learned to put in practice the lessons of antiquity. This young prince has been plunged into the Styx; and, amidst the horrors of a prison, his grace, his candour, his reflexions, his replies disarm the assassin, and comfort the illustrious victims. I shall devote an entire chapter to a detail of the employments of this unfortunate family: but, in the mean time, let the reader picture to himself the august mother reduced to the necessity of washing her son’s stockings, and performing that menial office with the same dignity she displayed at the levee or drawing-room at Versailles in the height of her glory, thus ennobling the meanest functions, extorting the respect even of her slanderers, commanding the admiration of Europe, and striking the spark of happiness out of the very flint of misfortune.

‘If we follow the dauphin to his father’s dungeon, we shall behold an equally great, an equally interesting scene. This monarch is become his son’s tutor. It is in English and Roman authors that he seeks for lessons on firmness of soul: he has no occasion to turn to the annals of France: he himself may be called its living history. He opens Shakspeare, and explains to the young prince the fated end of all earthly grandeur in these admirable lines, which are even inscribed as an epitaph on the poet’s tomb:

“The cloud-capt towers, the gorgeous palaces,
The solemn temples, the great globe itself,

* *An Impartial History of the French Revolution*, in two volumes.

Yea, all which it inherit, shall dissolve,
And, like the baseless fabric of a vision,
Leave not a wreck behind!"

* Horace is taken up after Shakspeare; and the dauphin there reads,

"Rebus in angustis
Appare generosus & fortis."

* He looks at his father; and finds in his eyes the example close by the precept.

* If Pope's works are the book for the order of the day, they find there the prophecy of the misfortunes of France in these two lines, with the alteration of only a single word:

"Returning seasons still new flowers bring;
But faded *kingdoms* have no second spring."

* Manuel comes, with fire in his eye, and menace in his aspect: he orders the turnkeys to make their prisoners hear the noise of the bolts more distinctly: he announces to the king with all the convulsions of successful guilt, *that monarchy is abolished in France*; and that *he, Manuel, is one of the leaders of the republic*. The king, who is already revenged in our misfortunes, reads upon Manuel's front the accomplishment of the curse given by Cleopatra to Rodogune:

"Puissiez-vous ne trouver dedans votre union
Qu'horreur, que jalousie, & que dissension!"

* The dauphin asks his father the meaning of the word *republic*; and the king, who has promised himself to forget every insult, explains that word by what Mirabeau said, when tortured with a tooth-ach: in the violence of its pain, the *great man* roared out, *I have a republic in my mouth*. The child, delighted at seeing a smile on his august father's lips, runs to report this sally of wit to his sister and aunt, to cheer them at their getting up;—to his sister, who though a child in point of age, is made a woman by fears and misfortunes;—to his aunt, that angelic princess, who we may admire, but cannot describe with suitable dignity: and who, for some months, has uttered no other sigh, no other complaint than her favourite exclamation: *divine goodness!*

* Oh! all of you, who think you have reason to accuse providence for your private misfortunes, turn your eyes on that family, once so glorious, now so depressed: then tell us, if you dare complain.

The History of the Brissotins ; or, Part of the Secret History of the Revolution, and of the first six Months of the Republic ; in Answer to Brissot's Address to his Constituents. Printed at Paris, by Order of the Jacobin Club, and dispersed to their Corresponding Clubs. Translated from the French of Camille Desmoulins, Deputy of Paris, in the National Convention. The second Edition. 8vo. 1s. 6d. Owen. 1794.

This is intended as an answer to the famous Address of M. Brissot to his Constituents.—It is, however, not a satisfactory reply. Whatever might be the errors of the Brissotins, they were certainly less mischievous than the horrid and sanguinary spirit of their successors in power. The party of Brissot sell the victims of their own weakness and visionary politics, that of Robespierre of their tyranny and sanguinary spirit. We trust the example will prove an admonition to statesmen in all countries, neither to follow absurd and visionary projects of national or private aggrandisement, nor to attempt to govern a nation by making *terror the order of the day*.

P O E T I C A L.

*Beauty, an Ode ; with a Dedication to her Grace the Duchess of R*****. By Talieffen De Monmouth. 4to. 2s. 6d. Hookham and Carpenter. 1794.*

Our present holiday poets are as fantastic in their assumed names as in their productions. One is Della Crusca, ‘ of the chaff ;’ another is Talieffen de Monmouth, &c. &c. In his Preface our poet evinces his learning at once, by his *Detur pulcherrimam*, which, he most grammatically says, was inscribed on the golden apple. His poetry is of the middling class. Here is a stanza :

‘ What glorious forms in yonder sky
Come sailing on in majesty ?
Why sing the chorists of the grove
With double rhapsodies of love ?
Why glows the air with double heat ?—
’Tis Nature’s blush—’tis Nature’s treat !
Spring rides on high on Cupid’s plumes,
With Zephyr shedding new perfumes.
Beauty’s full reign : she stands confess’d,
In every element impress’d.
Great Nature’s Goddess, sovereign in her pow’r,
Warm’d with her joy—now Winter’s rule is o’er.’

There are two prints ; a vignette representing the beauty of the horse and the greyhound, both execrably drawn ; and a tail-piece of the judgment of Paris, whose costume is so vicious as to depict him in the garb of a modern shepherd, or rather farmer : Venus is a gypsy, Cupid a chimney-sweep ; Minerva has the attitude of a Methodist teacher ; and Juno holds up her hands in imitation of the Crucifixion.

Poetical

Poetical Chronology of Ancient and English History; with historical and explanatory Notes. 12mo. 1s. 3d. Elmsley. 1794.

If the reader wishes for threadbare rhimes he will have recourse to this publication; if he wants more solid information, he will turn over the concluding pages of Goldsmith's Almanac.

Edwy and Edilda; a Tale in five Parts. By the Rev. Thomas Sedgwick Whalley. With six fine Engravings, from original Designs, by a Young Lady. 4to. 12s. Boards. Chapman. 1794.

That before us is a second edition of this poem; with prints, after designs by a late daughter of lady Langham, to whom it is dedicated. The drawings are extremely well, considering the artist; and the plates, and typography, are good. But the piece is rather too prolix for the ballad stanza.

Three Pindaric Essays. Fitzwalter, the Birth of Democracy, and the Calamities of France. 4to. 2s. Owen. 1794.

No poet of antiquity has been more effectually travestied and burlesqued than poor Pindar by his *serious* imitators, the bulk of whom, by the way, appear never to have consulted their original: The publication before us is very fit to be placed on the same shelf with those Pindarists who infested the republic of letters about the close of the last century.

Quiescat in pace.

The Village Rambler. A Topographical and Sentimental Excursion, descriptive of the Town and Vicinity of Gainsbrough, situate on the Banks of the River Trent; in the Parts of Lindsey, and County of Lincoln. 8vo. 6d. Printed for the Author. 1794.

This author attempts to describe, in blank verse, the town and vicinity of Gainsbrough. We are glad to be informed by himself that the Muse proved auspicious to his invocation; as this was a favour which there seemed little reason to expect.

R E L I G I O U S.

A Sermon on St. John xx. 23. Whosoever Sins ye remit, they are remitted unto them; and whosoever Sins ye retain, they are retained: preached before the University of Oxford, at St. Mary's Church, on Sunday, November 24, 1793. By the Rev. Henry Best, M. A. Fellow of St. Mary Magdalene College, Oxford. 8vo. 1s. Rivingtons. 1793.

This sermon, which bears the imprimatur of the vice-chancellor, is one, amongst other productions which have lately appeared, tending to the reverse of reformation, or, in other words, to recommend and revive the exploded doctrines of Popery. Perhaps there are some who, from particular parts of it, may be induced to think other-

otherwise; but whatever distinctions the author may have taken, his arguments in their legitimate consequences effectually do them away.

National Calamities Tokens of the Divine Displeasure: a Sermon preached at the Meeting-house, Dean-street, Tooley-street, Southwark, on February 28, being the Day appointed for a General Fast. By William Button. 8vo. 6d. Trapp. 1794.

The author's views in publishing this discourse are stated thus:

'To check that abounding iniquity which has provoked the anger of the Almighty—to quicken professors to self examination,—and to convince the world, that the Dissenters are not such enemies to the present government of this country, as some have represented.'

We think but indifferently of the composition.

A Sermon, preached in the Parish Church of Carshalton, in the County of Surry, on the 28th of February, 1794; being the Day appointed for a General Fast. By William Rose, M. A. F. R. S. Rector of Carshalton, and of Beckenham, in Kent. Published by Desire of the Parishioners. The Second Edition. 8vo. 1s. Rivingtons. 1794.

This Discourse is taken from Joel ii. 15, 16, 17. 'Blow the trumpet in Zion, sanctify a fast, call a solemn assembly,' &c. The author evinces, from instances in sacred history, the ancient practice of public humiliation, to deprecate the vengeance of God; and he recommends the expediency of copying such an example, in the present state of the nation, by religious and moral arguments, adapted to the purpose.

A Fast Sermon, preached on Friday the 28th of February, 1794. By the Rev. Richard Weaver, Author of an Exposition of the Church Catechism, Curate of Draycote-Cerne, Wilts, and Master of the Academy in Chippenham. 8vo. 1s. Baldwin. 1794.

By this discourse Mr. Weaver professedly wishes to excite 'a general spirit of unanimity for supporting our most gracious sovereign in the vigorous prosecution of a just and necessary war.' He is a feeble advocate, and his cause, in the opinion of some, is not unexceptionable.

A Sermon, preached on the 28th of February, 1794, being the Day appointed for a General Fast. By the Rev. C. J. Gough, L. L. B. Chaplain in Ordinary to his Royal Highness the Prince of Wales. 4to. 1s. Cadell. 1794.

The passage of scripture which furnishes the text of this discourse, is ch. x. v. 11, of the Epistle to the Corinthians. 'Now all these things happened unto them for examples, and they are written for our admonition.' The preacher observes, that temperance, justice, and morality have been the constant and invariable basis of the
C. R. N. ARR. (XII.) Nov. 1794. B b prosperity

prosperity and vigour of every kingdom, and that the introduction of the opposite vices, has as uniformly tended to hasten its decline. This remark the author briefly illustrates by an application to the present state of a neighbouring people, and that of our own country.

A Sermon preached at New Brentford Church, by the Rev. A. Greenlaw, on Friday 28, 1794, being the Day appointed for a General Fast. 4to. 1s. Murray. 1794.

This sermon is founded on the first Epistle General of St. Peter, ch. ii. v. 16 and 17, 'As free, and not using your liberty for a cloak of maliciousness, but as the servants of God.—Honour all men.—Love the brotherhood.—Fear God,—Honour the king.' The author takes a general view of the principles which actuate mankind in the conduct of political societies; and he recommends a due subordination to that government, which gives real freedom, security, and happiness to individuals, as coinciding with a dutiful obedience to the commands of God.

A Sermon preached at Gainsborough, on Friday the 28th of February, 1794, being the Day appointed by Authority for a Public Fast. By D. H. Urquhart, M. A. Vicar of Gainsborough, and Prebendary of Lincoln. 4to. 1s. Rivingtons. 1794.

The text of this sermon is taken from the same passage of scripture with that of the discourse last mentioned. 'As free, and not using your liberty for a cloak of maliciousness, but as the servants of God.' The author states, in clear and plain language, the necessity of social subordination and legal authority; drawing afterwards a just and pleasing picture of the excellence of the British constitution.

The great Duty of Universal Love. A Sermon, preached at Topsham, November 10, 1793. By Samuel Blatchford. Published by Request. 8vo. 6d. Johnson. 1794.

This sermon has some merit. The author, in a dispassionate way, inculcates the great duty of universal love to mankind.

'The neglect of it, as we too often experience, arms one nation against another, and spreads destruction and slaughter over the world. To gratify revenge, we shudder not at the glittering sword, the clash of arms, the cannon's roar! Thousands in one campaign are sacrificed to indulge a principle which we should blush to own; and every law, divine and human, is trampled in the dust!—We read of slaughtered hosts as of slaughtered birds, and are only concerned for the victory of the party to whom we are attached, whilst the groans of the dying do not penetrate our ears, nor the sufferings of the wounded rend our hearts. I cannot think of hatred and revenge but I think of a many-headed monster, which is kept alive by ambition, and fed with human flesh! Its existence then will

will be our destruction; and when we pray, *hasten thou its death, O Lord!* which of you will refuse to say, *Amen.*

An Affize Sermon preached in the Minster at York, on Sunday, 16th March, 1794. By Thomas Collins, D. D. Rector of Compton Valence, Dorsetshire; Incumbent Curate of Burnley, Lancashire; Chaplain in Ordinary to his Royal Highness the Prince of Wales; and on this Occasion to the High Sheriff of the County of York. Published at the Request of the High Sheriff and the Grand Jury. 4to. 1s. Todd, York. 1794.

The text of the present sermon is the Epistle to the Romans, ch. xiii. v. 7. 'Render therefore unto all their dues; tribute, &c.' The author enforces the salutary doctrine, that it is incumbent upon every legislative authority to make virtue the foundation, and social happiness the object of their laws; and that every member of such a community is constrained by the united obligations of natural and revealed religion, to conform to their injunctions, and to exert his abilities, in whatever state of power or subordination he may be placed, for their protection and advancement.

Seasonable Reflections, adapted to the approaching Fast, and recommended to the Attention of Christian People, the Inhabitants more especially of the Cities of London and Westminster. In an Address from a Minister to his Parishioners. Printed by Order of the Society for Promoting Christian Knowledge, Bartlet's Buildings. 1794.

This pamphlet is apparently well meant, but is trite and ill-written.

E D U C A T I O N.

An Easy Introduction to Latin Grammar; or, a Simplification of first Principles. For the Use of Schools and private Academies. By the Rev. George Nicholas, A. M. of Wadham College, Oxford; and Master of Ealing School, Middlesex. 12mo. 1s. Law and Son. 1793.

Many are the improvements which have been attempted upon the system of old Lilly.—Few advantages have, in general, resulted from these attempts. The publication before us is, however, one of the best that we have seen. It is compendious and cheap; and the syntax being in English, is undoubtedly calculated to lessen the fatigue of the student. Though that is, perhaps, already done in the common Accidence.

The Visit for a Week; or, Hints on the Improvement of Time. Containing Original Tales, Anecdotes from natural and moral History, &c. Designed for the Amusement of Youth. By the Author of the six Princesses of Babylon, Juvenile Magazine, and Knight of the Rose. 12mo. 4s. Boards. Hookham and Carpenter. 1794.

Miss Peacock, to whose pen the young persons of the present day
B b 2 are

are indebted for this entertaining and instructive little work, is also known to the public as the author of various other performances of a similar nature. Clara and William, two children, whose education has been ill-conducted, are on *a visit for a week* to Mrs. Mills, a sensible, well-meaning, and virtuous matron, who renders their time both pleasing and profitable, by drawing them into situations which afford her an opportunity of moralizing, whilst the attention of the young people is kept up by the successive introduction of entertaining and applicable stories. In the following extract, the plan of the work will be evident. The good lady and her pupils have been examining the picture of a battle, in which the vanquished queen has stabbed herself—

‘What a pity it is, aunt, said William, that there is such a thing as war! how many it makes miserable.

‘In the present state of the world, replied Mrs. Mills, war is sometimes necessary; but then it must be undertaken in defence of our lives, property, or independence. We turn with disgust and horror from the individual, who, hurried on by an insatiable thirst of wealth or power, calmly sacrifices thousands of his species in pursuit of idols, which, when attained, can afford an imperfect, and at best, but a transient, satisfaction. We feel very differently interested for Asaph, whose sole object was the riches of the kingdom of Gurat, and for the queen who so nobly exerted herself to preserve the independence and property of her subjects.

‘Certainly we do, aunt, said Clara; but pray, do you think the queen of Gurat did right to kill herself?

‘Can you ask such a question? replied Mrs. Mills; it is an action which sullies all her former glories: the ignorance of the age and country in which she lived, where it was held more noble to die than to suffer the ignominy of captivity, might palliate the crime, did it not appear from the words she addressed to her faithful officer, “Haste, let your dagger save me from the *crime* of putting an end to my existence,” that she did not err entirely through ignorance. Let us, therefore, paying a just tribute of praise to her courage and magnanimity, draw a veil over her errors. Saying this, Mrs. Mills called the attention of her young friends to other pictures, and having entertained them with several pleasing anecdotes that occurred to her, upon reviewing each: “That, said she, is Alfred, one of our British kings, disguised as a harper in the Danish camp.”

We cannot conclude our remarks without noticing a considerable number of orthographical errors, and such as, we fear, are not to be considered as errors of the press. We may instance the words ‘palciate — staid — carresses — insensed—independance, steal (for steel)—fashon,’ and many others, which we hope to see corrected in a future edition.

Every

L A W.

Every Tradesman his own Lawyer ; or a Digest of the Law concerning Trade, Commerce, and Manufactures. By Sylvanus Howard, Esq. of the Middle Temple, Barrister at Law. 8vo. 3s. Stratford. 1794.

This useful little work contains the latest acts of parliament, and decisions, concerning the subject; and forms an authentic manuel of the laws necessary to be known by that numerous class of men for whom it is designed. The chief heads are general preliminary observations, apprentices, arbitrations and awards, auctioneers, bankers, bankrupts, bills of exchange and promissory notes, carriers, debtor and creditor, factor, insurance, notes, nuisances, sale of goods, &c. ship, usury. As a specimen, we select some of the preliminary observations :

‘ By the 14 G. 3. c. 42. No tender of payment in silver money, exceeding 25l. at one time, is a sufficient tender in law for more than its value by weight, at five shillings and two-pence per ounce.

‘ Only silver and gold coin are proper coin. Brass or copper are not within this denomination. 1 Haw. 195.

‘ And no person is obliged to take in payment any money which is not lawful metal, that is, of silver and gold. 2 Inst. 577. Except for sums under six-pence. 1 H. H. 195.

‘ But it has been recently decided, viz. in Hilary term, 1790, that bank notes are money, and therefore a proper tender in payment, in the case of Wright against Reed. Mingay obtained a rule to shew cause why the annuity deeds in this case should not be delivered up to be cancelled, on the ground that the true consideration was not set forth in the memorial: part of the consideration was in money, and the rest in *bank notes* of the bank of England, whereas the whole consideration was described as *money* in the memorial. Erskine now shewed cause, and said that bank notes had always been considered as money; they are so in the case of tenders. Lord Kenyon, Ch. J. Bank notes are considered as money to many purposes: it was so held by lord Mansfield and the court, in Miller v. Race. Ashhurst, J. The annuity act was passed for the purpose of guarding against fictitious considerations: but it cannot be contended that the payment in this case is within the mischief which that statute intended to remedy. Bank notes are money to all intents, and in this instance were taken as such. Buller, J. This court has never yet determined that a tender of bank notes is at all events a good tender: but if they have been offered, and no objection has been made on that account, this court has considered it to be a good tender; and very properly so, for bank notes pass in the world as cash. In a case on the other side of the hall, the lord chancellor once suggested a doubt whether these kind of notes were money; but here we have always been inclined to consider them as such, though the

the question has never yet been directly determined. By the court: Rule discharged. Durnf. and East. 3, 554.

‘If a tender of money be made at any time before the day expires, it is a good tender. Co. Litt. 202.

‘If a tender is made of more than is due, the person to whom it is tendered ought to take out what belongs to him. 5 Rep. 115.

‘If a tender be made in bags, without shewing or telling it, it is good, if it can be proved that there was the sum to be tendered. Id.

‘By the 9 G. 3. c. 37. s. 7. If any church-warden or overseer of the poor, or any person authorised by him, shall make any payments to the poor in any base or counterfeit money; one justice, on complaint, may summon the offender, and, on his non-appearance, or confession, or proof, by the oath of one witness, may adjudge him to forfeit not less than 10s. nor more than 20s. to be levied by distress, and applied to the use of any poor person or persons of the parish or place respectively, as the justice shall appoint.’

NOVELS and ROMANCES.

The Weird Sisters: a Novel, In three Volumes. 12mo. 9s. sewed. Lane. 1794.

The heroines of this novel receive not their appellation from any supernatural endowments, but from the beauty of their persons. The story, in its beginning, is agreeably romantic, and conducted through the subsequent stages without much variety of incident; but the progression is by steps consistent with probability; and the three sisters are led, by their respective lovers, to the altar of Hymen at the same time. We cannot, however, avoid remarking, that the French sentences which occur in this work, are generally printed incorrectly.

The Tales of Elam. In two Volumes. 12mo. 6s. sewed. Lane. 1794.

Reader!

‘The Tales of Elam, the son of Homai, on whom the angel of wisdom imprinted his signet; whose virtue was like the beam of morning; who travelled in the paths of life; and considered the generations of the earth,’
are not worth a farthing!

Ashdale Village; a Moral Work of Fancy. By Jane Gosling. In two Volumes. 12mo. 7s. sewed. Robinsons. 1794.

This production is accompanied with a circumstance rarely attendant on Novels; we mean that of being introduced to the public eye by a respectable number of subscribers. The amiable diffidence expressed by Mrs. Gosling, justly gives her a particular claim to such an indulgence; and we should think ourselves deficient, on our part, did we not pay the tribute of approbation to her laudable efforts,

efforts, as a novellist. A continuation of the narrative may afterwards afford room for more explicit encomium.

M I S C E L L A N E O U S.

An Appendix to a Tour through Part of France. 8vo. No Book-feller's Name.

Of all characters there is none so universally despised as that of an apostate; it is, however, not fair to attach a criminal accusation to the desertion of a favourite opinion.—Weakness of judgment, as well as corruptness of principle, may dispose the mind to a change of opinion.

The great object of the present publication is to unsay what the author has formerly said, who has the ingenuity, in this instance, to institute a controversy with himself. Our readers, we trust, will do us the justice to allow that, with respect to the French revolution, we have at least the merit of consistency.—We saw the *principle* of that revolution (as a struggle for liberty, and as a means of reforming a most corrupt system of government) in a favourable point of view; but we saw with sorrow, from the first, several suspicious circumstances attach themselves to that event, and none was more to be deplored than the apparent want of religious principle in the leaders of parties among the French.

Melancholy experience has confirmed these sentiments. We have only one hope, that, as the late experiment of abolishing Christianity did not succeed, there may yet be some sparks of religion and virtue in the great body of the people, which will in time correct their excesses, whatever turn affairs may take, and precipitate from power those who have defiled the sacred cause of liberty with blood.

C O R R E S P O N D E N C E.

MYSTERIES OF UDOLPHO.

WE have received a remonstrance on this subject; and can only say that we are sorry and surprised that *any reader* should so far mistake the object and intention of our critique on that ingenious performance; we, however, rejoice in the opportunity which is thus afforded us of explaining our sentiments, which we doubt not will be to the satisfaction of all parties.

It never could be our intention to depreciate the genius of Mrs. Radcliffe; for if our Correspondent will re-examine the introductory sentences of the Review in question, he will find such a compliment paid to the powers of her imagination as we seldom condescend to pay to any writer whatever.

It could not be our intention to speak slightly of a work which all must admire, and which we have no hesitation in pronouncing 'The most interesting novel in the English language.' If such indeed

deed had been our view, the very specimen which we selected would have completely refuted our decision.

But, while we cheerfully give to literary excellence its full tribute of praise, we must be allowed to point out whatever appears faulty in the most unexceptionable productions; and the more eminent the writer, the more pressing is our duty to guard against those faults which are concealed from common eyes under an accumulation of beauties.

It does not at all destroy the merit of *Udolpho* to say that it is *not perfect*—

‘Whoever thinks a perfect piece to see,
Thinks what nor is, nor was, nor e’er shall be.’—

But the very circumstance which we blamed in that work was an additional commendation of the author’s genius——

‘His only fault was wit in its excess,
He more had pleas’d us had he pleas’d us less,

was the compliment of Addison to Cowley. The circumstance to which we objected in the *Mysteries of Udolpho*, was an exuberance of description. We agree, ‘that not many of our readers would consider this as a fault;’ on the contrary, we allow that many of the best writers of antiquity, and Virgil himself, the most correct of them all, have fallen into a similar error.—Our Correspondent, however, must consider that we were criticising for the world in general; and though it is true, that ‘Mr. Gibbon’s history is liable to the same objection,’ and though it does not derogate, on the whole, from the charms of that elegant work, yet it is an error in composition, against which writers in general ought to be on their guard, and young writers in particular, who, without the same powers as Mr. Gibbon or Mrs. Radcliffe, may chuse to imitate them even in their defects.

We must repeat it, that we are happy in being afforded this opportunity for explanation. Whatever men may think of the severity and sourness of professed critics, we beg leave to assure our readers, that when we do err, we wish it always to be on the side of liberality and candour. Far be from us the base and malignant gratification of giving pain to any writer whatever! and least of all to one, in whom (if we are rightly informed) the highest endowments of the imagination are enriched by the more substantial excellence of amiable manners, and genius is accompanied by its best ornament, modesty.

WE hope soon to be able to answer our respectable Correspondent CLERICUS to his satisfaction. We thank him for the hint he has given us relative to our Review of Public Affairs, and shall carefully attend to it.

